

FOREWORD.

Colaba Point has always been a landmark to sailors in the Bombay seas and from ancient times has had some sort of building to distinguish it. But none more noble and inspiring than the lofty graceful spire of St. John's Church familiarly known as the "Afghan Church". This fine example of Gothic architecture, said to be the finest church in Western India, is fittingly conspicuous among the buildings visible to all passengers as they get their first view of the Empire on entering Bombay harbour, and many a one has been thrilled and cheered by the sight of this little bit of England rising from a mass of trees, with gold-mohurs in their blossoming season making vivid splashes of brilliant red amid their many-shaded green surroundings.

The Afghan Church is the Garrison Church of Bombay and has always been popularly in demand for military weddings. Here for this purpose so many soldier-grooms bring their brides before setting out for stations all over India, that it has been also dubbed the "Bride's Church." How dear a place this lovely church holds in their treasured memories of India is shown by the fact that many seek an opportunity to revisit it and in later years commission their children and friends to come and see it. The Chaplain has often found such visitors looking round the Church and it is their evident desire for information about the history of the Church and the cantonment, that has in no small measure spurred him on to write this account.

There are many interesting histories of Bombay, but they give comparatively little information about Colaba, and so far no history has been written with Colaba for its main theme. This modest effort cannot be termed a historical study, though I have searched closely in all available records for any scanty mention of Colaba. A full list of these records is to be found at the end, and I have quoted freely from them feeling that the words themselves would have a considerable intrinsic value to those already interested.

THE
AFGHAN WAR MEMORIAL CHURCH
AND
HISTORICAL NOTES ON COLABA

BY

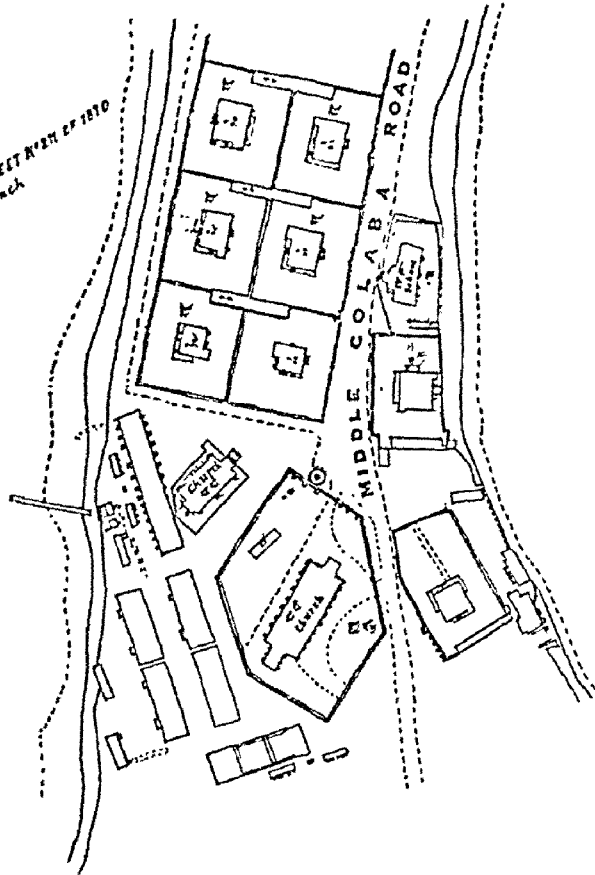
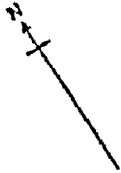
A. J. NIX-SEAMAN,

Ag. Archdeacon of Bombay.

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Superintendent
Bombay City Survey & L.R. Office

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"NISI DOMINUS DOMUM EDIFICAVERIT IN VANUM
LABORAUERUNT QUI EAM EDIFICANT". Ps. 127.

I would like here to acknowledge with thanks my indebtedness to these sources, and apologies for the form in which this account appears. Written in the fringes of time, perhaps even my little record may be useful as a foundation for any one in the future who may care to make a real attempt to write the history of Colaba.

A. J. NIX-SEAMAN

Ag. Archdeacon of Bombay

Chaplain's Bungalow

Colaba, Bombay.

April 1938.

CHAPTER I.

Colaba in Early Times.

Colaba, now cemented by human agency, to the rest of Bombay, was once one of a group of at least seven islands known as Mahim, Sion, Worli, Mazagon, Mahalakshmi, Bombay and Colaba. These, identified by historians with the Heptanesia of the Alexandrian scientist Ptolemy, B. C. 250, have been gradually, in modern times all connected up by raised causeways from time to time and by the filling up of shallow estuaries, so that now Colaba is a promontory of solid land at the Southern extremity of Bombay and forms a headland which protects the harbour.

The earliest known inhabitants were the Kolis, an aboriginal people of Dravidian stock, who peopled the greater part of the West coast, and many of the islands adjoining, as far back as the opening of the Christian era. They were husbandmen and fisherfolk who lived under the rule of Kings, formed rude hut settlements, and carried on the ordinary arts of life, such as weaving, pottery and working in metals. They worshipped spirits and demons of all degrees, besides a supreme deity known as Ko (King).

The generally received explanation of the word *Koli* is "clansman" from *Kul*, "a clan" as opposed to *Kumbi*, "the family man," from *Kutumb*, "a family." At the time of the Mussalman conquest of the Deccan there were Koli chiefs who held some of the hill forts around Poona and in the Konkan. For many years after the beginning of British rule the country of the Konkan was frequently disturbed by the robberies of bands of Koli outlaws, till it was discovered that the only way to keep them law abiding was to engage their leaders as policemen, with the responsibility of keeping their clansmen in order, and in some cases with powers of life and death over Koli robbers and outlaws. The principle of "setting a chief to catch a thief" worked very well in their case.

Most curiously the Kolis have kept themselves apart, and have succeeded in preserving their racial characteristics to a remarkable degree, despite successive waves of foreign invasion. This is probably due, certainly as far as the Koli community of Colaba is concerned, to the fact that all along they have been numbered amongst "those who go down to the sea in ships and have their business in deep waters." In their *machchva* (fish-carrier), their large type of fishing boat usually made of teak wood, they go miles out from the shore. They also use a small boat called the *hodi*, which is worked and steered by paddles, and averages 28 feet in length and 2 feet in depth. This is usually dug out of the trunk of a mango tree and is used by them in tending their nets at the fishing-buoys and stakes. You can frequently see them in these dug-outs in the sea off Colaba and from time to time dragging them through Duxbury Lane.

The Colaba fishermen who had their stakes in the open sea were known as "*Al Omanies*", a Hindustani word borrowed from the Persian, meaning deep-sea fishers, in contrast to the fishers of Mazagon who fished solely within the harbour limits. Colaba, their island home, is said to have derived its name from *Kolvan* or *Kolbhat*, a word meaning "a Koli hamlet." Another explanation is that Colaba is a corruption of *Kolabelh*, an Arabic word meaning a neck of land jutting into the sea—a description which exactly fits Colaba. But in support of the first contention it is noticed that from early days down to the end of the 17th century it is called generally Colio or Cola or Colay. Antonio Bocarro in 1634 refers to it as Candil; Aungier in 1672 calls it Colio. John Burnell, an ensign at Bombay in 1710, calls it Colay, words obviously derived from Kolis. Other parts of Bombay also indicate by their names that they were originally Koli Settlements, as *Kalbadevi* and *Sewri-Koliwada*.

From earliest historical times the Kolis have met with many strangers from the outside world who introduced around them a considerable floating population of traders and merchants. Hindu and Moslem, Arab and Persian and even Jew and Chinese have all had trade connections with

them, but the first European influence came with the Portuguese, who on 23rd December 1534, were able to conclude the treaty of Bassein with the Mohammedan Sultan of Gujarat, by which Bombay and its surrounding islands passed into their hands.

The Portuguese tried forcibly to convert the local inhabitants and carried on their religious persecutions so persistently that many left the district and others became the ancestors of some of the native Christian families of today. The Kolis of Colaba furnished the Portuguese with large quantities of fish. Had the Portuguese been able to realise that the advancement of trade depended on the widest religious toleration, the population and trade of Bombay would certainly have largely increased. As it was, by religious persecution and neglecting to win the sympathies and support of the Hindus and Mohammedans, they paved the way for the advance of other European nations. Thomas Stephens, who is said to have been the first Englishman in India, came to Goa in 1579 and because of the information sent Home by him, attempts were made to establish a trade centre on the Western coast, but it was not till about 1612, that Sir Henry Middleton, who Commanded the sixth voyage of the London East India Company, was allowed to settle in Surat. From that time forward the English began to strengthen their position on the coast and to make attempts to share in the trade of Bombay.

It is not our purpose to trace the British connection with Bombay too fully through the first half of the Seventeenth century for Colaba has no part in British history till it was acquired by Gerald Aungier in 1762.

The turning point of the English attempts to obtain a footing on the coast near Bombay came, strangely enough, in a peaceful way. When Charles II married the Infanta, Catherine of Braganza, King Alfonso VI of Portugal gave as part of the Princess' dowry, "the Port of Bombay with all the rights, profits, territories and appurtenances thereto belonging, to the King of Great Britain, his heirs and successors for ever."

However, when Sir Abraham Shipman, armed with special orders from King Charles, who had appointed him Governor and Commander-in-Chief of Bombay and of "any part of the firm land in the East Indies which shall either be rendered or delivered up to us", appeared in the harbour of Bombay, in October 1662, he was met with a refusal from the Portuguese. He also found that the Island territory was not at all like what it had been represented to be. So misty were the notions regarding the position of Bombay and its size at this time, that Lord Clarendon refers to it as "the island of Bombay with the town and castles therein which are within a very little distance of Brazil." Pepys, in his Diary has it thus, "The Portuguese have choused us in the island of Bombay, for after great charge of our fleets being sent thither with full commission from the King of Portugal to receive it, the Governor, by some pretence or other will not deliver it to Sir Abraham Shipman."

The task of taking over Bombay eventually fell to Humphrey Cooke, Shipman's Secretary. Shipman had been forced to retire to the island of Angediv, south of Goa, where he was still awaiting the good pleasure of the Portuguese when he died in April 1664. Before this he had named his Secretary, Humphrey Cooke, to be his successor and to him eventually fell the task of taking over Bombay. Negotiations had been carried on through eighteen months and during this time Shipman's troops were reduced from 400 to 114, intemperance, ill-diet and inexperience of the climate taking a heavy toll. When in Feb. 11th, 1665, the Portuguese eventually handed over all the islands excepting Colaba and Old Woman's Island these surviving troops who landed in Bombay with Humphrey Cooke, formed the nucleus of the Honorable Company's first European Regiment of Bombay, or Bombay Fusiliers, 103rd Foot, when the Company took over the islands in 1668.

Cooke's regime was neither popular at home, nor locally, because of the discontent aroused by his extortionate tactics. One creditable piece of work he did before he was superseded by Sir Gervase Lucas, was to lay claim to all the territories

which the King should have received as part of the dowry. He also at the same time managed to acquire the villages, of Mahim, Sion, Dharavi and Vadala. But he failed to annex Colaba. On Sir G. Lucas' death, on 21st May 1667, Captain Henry Gary, who had been serving as Deputy Governor, took over the reins from him.

But affairs did not run smoothly nor profitably. Endless friction arose between the Crown's representatives in Bombay and those of the East India Company centered at Surat. The islands then being nothing but a source of expense and worry to the King, he readily transferred them to the Company under a Royal Charter, dated March 27th, 1668, at a farm rent of £10/- a year.

Sir George Oxenden, as President of Surat, took delivery of the islands from Captain Gary and thus became the first Governor of Bombay under the administration of the East India Company. This transfer to the East India Company heralded in a settled era and time of steady development for the Bombay territories.

One notable attempt at improving the social conditions of the English was initiated by the Company at this time. In 1668 they despatched the first single women from England for marriage to Englishmen in order to help to colonise the district. These "civilised English women," as they are referred to, while waiting for bridegrooms, were housed, clothed and fed at the Company's expense.

No outstanding progress however was made till Mr. Gerald Aungier became President of Surat and second Governor of Bombay in July 1669, after Oxenden died. Aungier was a man of great wisdom and foresight and may justly be considered the real founder of Bombay. He showed great legal administrative qualities, inherited no doubt from his many judicial ancestors. One had been a judge of great eminence in the 14th century and another, for his service as a judge in Ireland, had been created Baron Aungier of Longford. Gerald Aungier was a brother of the third Lord Aungier.

Aungier moved the Company's Headquarters from Surat to Bombay on June 7th, 1672. Then follows his remarkably comprehensive Convention with the Portuguese, in which we notice that he took over the Little Isle Colio (Colaba) because he thought it would well fit in with his designs for the defence of Bombay. This Convention put an end to the long-standing disputes between the Company and the Portuguese, and it also brought Colaba on the British map for the first time, and started its history as a Cantonment for a British Garrison.

CHAPTER II.

Sir John Child's Tomb.

Gerald Aungier died in 1677. Sir John Child, Bart., became Governor in 1681 and his time, as well as that of the three successive Governors, was marked by acute internal and external troubles which almost eclipsed Bombay's prosperity. Da Cunha writes, "the last quarter of the 17th century was not only devoid of any great achievement or any appreciable progress in manners and morals but was on the contrary a witness to sedition, strife, immorality, unhealthiness and anarchy at home, and invasion, piracy and arrogance abroad." A wave of sickness affected all classes and the climatic conditions were so bad that there was serious mortality among the English troops. In 1689 when the Rev. John Ovington arrived in Bombay he wrote, "one of the pleasantest spots in India seemed no more than a parish graveyard", and added, the island was "nought but a charnel-house in which two mussons were the age of a man." At the close of 1691, there were only 80 Englishmen on the island of Bombay of whom many were ill. No wonder that under these conditions, Sidi Yakut was able to land at Sewri with 20,000 men, make himself master of its small fort there, plunder Mahim and hoist his flag in Mazagon Fort. The Sidi Admiral of the Mughal had appeared several times before, pillaging and burning all he could, but on this occasion the Company felt powerless to oppose his violence and insolence. By 15th February 1689 Sidi Yakut was master of the whole island, except the Castle, and bemoaning his inability to overcome the invaders, Sir John Child was plunged into despondency bordering on sickness. His position was so hopeless that he was obliged to sue for peace, and accordingly Aurengzeb consented to the withdrawal of the Sidi, if he were compensated by payment of Rs. 1,50,000. Child took the disgrace so much to heart that he died on 4th February 1690, before the Sidi left.

Colaba has reason to remember him, for there are many references to his tomb on this island, and the proud towering monument which was erected over his grave, was an outstanding feature all through the eighteenth century and probably well into the nineteenth.

References are also found to another large tower-like tomb known as the Jew's tomb or Moors (Mohammedan) sepulchre, situated probably where the Baptist Church now stands. Both tombs were white-washed, and being conspicuous by their height, were seen by sailors entering the harbour, and used by them as navigation guides in order to steer clear of the Sunken Rock. Sir John Child's tomb was enclosed by a large and spacious room to which you ascended by steps. Above this you climbed to the top by a spiral staircase and saw again above you a large iron arch from which was suspended a beacon, to light ships entering the harbour at night.

Mr. S. T. Sheppard says in *Bombay in the Days of Queen Anne* there was a considerable space between the two tombs. He suggests that Sir John Child's might have been the one destroyed in 1759, when on the proposal of Major Mace to erect certain false sea-marks and to disguise others, it was determined to destroy one of the tombs on the Old Woman's Island, instead of disguising it, and to erect a false one in another place. (Bom. Gaz. Vol. XXVI pt. II, p. 460).

John Burnell who saw it in 1710, says "It had no cut inscription, but one I found there wrote with pen and ink on the chanen." Not being carved in stone, the inscription probably disappeared, and so recollection of the man to whom the tomb had been erected passed away. A chart of Bombay, drawn for William Heather and "newly edited with considerably improvement by J. W. Morie, Hydrographer etc. in 1813," shows the two tombs near together and situated not far from where the Baptist chapel now stands.

As for the situation of Sir John's tomb, although so prominent on Colaba for over a century, its stones have now

unheard of in India. Many of them, in early days, were not walled in, and when new ones were opened the old were left to the mercy of any who thought it worthwhile to steal the stones. In recent years owing to the absence of frequent inspection, practically all the head-stones in the cemetery at Jetalsar, in Kathiawar, have disappeared, although most of the graves had head-stones in the memory of relations of those buried there. The interesting cemetery at Porbunder was saved from extinction and was walled in and taken under the care of the Porbunder State merely through the keen interest taken in it by an English lady resident there.

Few people there are unfortunately with a love for history and still less ready to take active steps in the preservation of ancient monuments and historical landmarks. If it were not for a few isolated individuals, and Government action in these latter days, many more cemeteries would have disappeared. It was only by chance that an old disused cemetery in Aden was saved from demolition in 1928 when the authorities unwittingly overlooked the presence of a closed cemetery when replanning the area in which it was situated. A relative of General Sir W. R. Birdwood, Bt. had been buried here. However when the matter was brought to their notice their schemes were modified so as to leave the old cemetery perpetually open to Ecclesiastical care and inspection by the public.

When it is recalled that the nave of the Memorial Church took ten years in building, and a Church had previously stood near the same site and contractor's materials had been scattered over the ground during the time of a succession of many Chaplains, it would not be unreasonable to conclude that when the ground was eventually cleaned, the monumental stones of Sir John's tomb had all disappeared, especially as the tomb's beacon was no longer needed and its prominence would have been eclipsed by the building of the first Church, and its significance probably forgotten.

CHAPTER III.

Old Woman's Island.

Old Woman's Island although fruitful with coconut trees was one of the numerous islets too small to be numbered among the mystic seven. It was situated between Colaba and Bombay Island, and forms now what is known as Lower Colaba. At high tide only was it separated from its parent island Colaba, while then it was divided from Bombay by a wide strait of considerable depth.

The Kolis of the neighbourhood were known as "Al Omanis," a Hindustani word borrowed from the Persian, meaning "deep-sea fishers." The British Sailor, as ready to twist a name into a familiar sound as any soldier, converted Al Omanis into Old Woman's Island, and it was known by this name as early as 1672. Mr. Byfeld, in making a report on the fisher people of the district in 1747 contrasts the rates paid by the Kolis of Worli and by the "Woomanys." This is an obvious attempt to reproduce Al Omanis, rather than a corruption of Old Womans. The Portuguese seem to have known the island by no other name than Koluan, the Koli hamlet.

Old Woman's Island proper was so insignificant in early times that the description runs "most of it is a rock above water," and later "it is only a little low island of no other profit but to keep the Company's antelopes and beasts of delight." Owing to its close proximity to Colaba its name was often applied, in a generic way, to both islands, causing confusion of identity to the unwary. Aungier, when giving to the Court of Directors a description of the two islands which he had acquired in 1672, speaks of them as "Colaba or Old Woman's Island." When Government decided to build a lighthouse in 1768, it is described as being built on Old Woman's Island. Yet it was actually erected on a natural mound over the ruins of an ancient Portuguese

watch tower near Colaba Point. A map of 1724 marks the whole of the Colaba group as "Old Woman's Island." The traveller Parsons, visiting Colaba in 1775, says "adjoining to Bombay (at low water) is a small island called Old Woman's Island, which partly forms the north side or entrance of the harbour. It is about two miles and a half long, near the extreme point of which, next to the sea, is a very lofty lighthouse." It stood 150 feet above sea level. Nelson first saw "the light of Old Woman's Island near Bombay" at 2 a.m. on August 17th. 1774. He had left England in 1773 as a youth of 18 years in the *Seahorse*, one of His Majesty's fleet which called in at Bombay for repairs, when on a cruise to the East Indies. Various writers of the 19th century also referred to the Lighthouse, the earliest being Milburn, who in 1808 spoke of it as situated near the southern extremity of Old Woman's Island. Mrs. Graham writing in 1813 says the lighthouse is a handsome building" on the point of land running south-west from the Island of Colaba or Old Woman's Island." Soon after this the two islands are always separately designated.

The channel between Old Woman's Island and Bombay was crossed by a ferry boat worked on a rope. The P.W.D. boundary stone which marks the jumping off spot from Old Woman's Island to Apollo Bunder, on Bombay Island, is to be found in Colaba Police Station compound. The inscription runs :—"This tablet marks the site of the former crossing of about 300 yards of creek that separated the Island of Bombay from Old Woman's Island. The creek was filled in, 1838." The creek which separated the island from Colaba ran somewhere between the front of Colaba Station (now demolished) and a point a little north of Sassoon Dock Road.

An account given of Lower Colaba by Mrs. Postans in 1838 just before the Causeway was built is very illuminating. She says it was "A rocky sort of way about a mile in length which connected Upper Colaba with Bombay, which at high tide was covered with the rolling flood. Many have been the luckless wights who returning from a festive meeting, heedless of Neptune's certain visit, have found the

curling waves beating over their homeward path, compelling them to seek again the banquet-hall deserted and beg a shakedown at the quarters of their host. The more impetuous have sought to swim their horses across the dangerous pass and lives have been lost in the attempt. This inconvenience so severely felt led at length to the erection of a solid and handsome vallade with a footpath protecting the elevated and level road."

With the filling up of the creek and the building of Colaba causeway in 1838 the ugly name of Old Woman's Island fortunately disappeared.

CHAPTER IV.

Colaba Cantonments from 1672.

Strangely enough although the island of Colaba was intended to be reserved solely for military purposes from the beginning it is not a Military Cantonment in the proper sense of the word to-day. Philip Anderson, Chaplain of Colaba and the author of *The English in Western India*, a book written about 1850, and which has been the source of much information to subsequent writers, makes little reference to the subject beyond saying "None of its land was appropriated to individuals, as from the first it was reserved to be a military cantonment."*

In this connection it is interesting to note that for many years there was another Cantonment in Bombay besides the one at Colaba. It was known as the artillery Cantonment and was situated at Matunga. In 1830 the land forming this cantonment was assigned to the officers who had built bungalows there, in order to enable them to dispose of their property on favourable terms. Later the whole of this area was acquired by the City Improvement Trust. The Colaba Cantonment. comprised that portion of the Islands which lay south of the Colaba causeway.

* His authorities are Fryer, Hamilton and the East India Gazetteer.

Fryer's book is, next to official records, the best authority we have for a knowledge of men and manners at that time. Fryer had graduated as Doctor of Medicine at the University of Cambridge, and having given abundant proofs of his learning, penetration and sagacity, was elected a Fellow of the Royal Society. On the 6th December 1672 he left England in the ship *Unity*, accompanied by ten other East India-men, and after visiting the Coromandel Coast, arrived the following December at Bombay where he was received by President Aungier.

Captain Alexander Hamilton wrote his book *Hindustan* about 1703. Anderson says, in writing of events concerning those early times, "The reader should keep in mind that we have two contemporaneous authorities-the records of Government and the narrative of Alexander Hamilton." For facts he relied mainly upon the former, but he found that his opinions sometimes coincided with the latter.

In 1903 Government (See Gen., Dept. No. 5438 of 14th Oct. 1903) called for a report regarding encroachments on Government lands at Colaba reserved for the accommodation of the Military, and those who would study a survey of the facts from 1672 to that date should read the report which resulted, and which was published as an accompaniment to the Collector of Bombay's letter No. L. R. 497 dated 26th January 1900.

From this survey it is clear that Colaba, or Old Woman's Island, as it was called for a long time, was not part of the original territory of Bombay taken possession of by Cooke in 1665. It was Sir Gerald Aungier whose far-seeing eye pointed 'it out as specially adapted for a military cantonment', notes Douglas, "so that not one inch of it for a century, was alienated by Government." An agreement which determined the original right of the Hon. Coy. to its proprietorship was concluded between Aungier and the Portuguese on 12 Nov. 1672. The text of the 10th and 11th Articles of this Convention run as follows:—

"10. That in regard to the little isle Colio (Colaba) reaching from the outer point westwardly of the isle to the paccari (Pakhadi) or parish called Polo (Palav-Apollo) will be of great use to the Honourable Company, in the good design which they have for the security and the defence of this whole isle, it is hereby agreed that it shall be totally and wholly reserved for the use of the said Company, they making such reasonable satisfaction to the persons interested thereon as hereafter is expressed.

"11. That whereas by the manifesto presented by the people the first payment of the twenty thousand xeraphins* should begin the 9th of February next ensuing it is agreed that the first payment due on the 9th February shall be suspended to the 9th June the following being the year 1673 which said sum shall elapse in the hands of the people, by the Governor-in-Council to us purchasing and

* Thirteen xeraphins equalled 22 shillings and 6 pence sterling. —

buying out those persons who have estates and lands in the Colio, whom they are obliged to satisfy in their respective demands, always provided that the people shall pay the quit-rent due the 9th February as was formerly accustomed."

In 1708, meat being difficult to obtain the Company ordered cattle to be kept on the island of Colaba in order to ensure a good supply for the Troops. A year later, the meat famine being over, and the "lease for 700 xs (xeraphins) a year to the Jentues being near expiring," the Council in Bombay wrote a letter on 11th Feb. 1709 to the Company at home, saying they would "employ it on the Company's account."

This "account" seems, in the beginning, to have been the system of letting out the land on lease. Richard Broughton's is the first name to appear in this connection. The date of his original lease is not known, but it expired in 1743 and was renewed to him again for 21 years at the previous rent of Rs. 200/- a year. In 1764, when the second lease expired practically the whole island was again rented to the heirs of Mr. Broughton for Rs. 300 per annum.

Writing of this period, James Douglas, quoting from Grose's book "A Voyage to Western India, (1772) says "There was scarcely at this time in all Kolaba a single building except three tombs (one of which at all events remains) in the middle of the island (then commonly called Old Woman's Island) which were always kept white-washed as a guide to vessels entering the harbour, and at the extreme end, on a small eminence, a look-out house (not a lighthouse for ships.)"

On obtaining the third lease in 1764 the widow of Mr. Broughton began to speculate by building some dwelling houses. This is the first mention of serious building operations. Part of Colaba consisted of an *oart** around the site of the Gun Carriage Factory and including the Colaba Village. This was not included in the new lease, but was allowed to be sold by public auction on condition that should

* An oart was a plantation of cocoanut trees.

the Company at any time have occasion to cut down any of the trees they could do so after indemnification to the purchaser. A portion was in fact cleared by the Military authorities in 1805.

These farmers of Colaba also had the exclusive fishing rights in the beginning, and on one occasion they made a "corner" in fish and deprived the Troops of their proper supply. This caused Government to purchase back from them their fishing rights in 1771.

During this early period the military seem only to have used Colaba as a health resort for sick troops, because it lay so very open to the sea all round, as to be deemed a very healthy place. However to ensure accommodation for troops in case of necessity all buildings erected by the tenants were considered to be military property and in the possession of Government. Sometime however before 1758 a hospital must have been built, for in that year the hospital, known as the King's (Seaman's) Hospital is referred to as a well established institution. In 1762 when it was proposed to raise "a redoubt on Old Woman's Island", in order to be able to secure the beach and hinder the enemy making a landing, the site chosen was "behind the Old Hospital." The same year two powder houses were planned to be put on "Old Woman's Island." In 1768 the Hospital was turned into a Convalescent Home.

Next we come to a building of great historical interest, the Signal House, which was established on Colaba as far back as 1766 where a regular watch was kept day and night, the expense of it being defrayed by a rate levied on all vessels frequenting the port. A Light House followed two years later. This was a building of a circular form situated at the Southern extremity of Colaba and stood 150 feet above the level of the sea. Parsons, in 1771, notices it. The first storey was much older than the upper ones and was probably Portuguese, built for a watch tower by day and to hold a fire by night. Milburn in 1808 says the light here shone out for a distance of seven leagues. It is well

here that the Prongs Lighthouse was not completed till 1875 and was built at the southern most point of the prongs.

Until it was built the Prongs was a fatal place for vessels to be sucked in or driven on the rocks, notably the *Castlereagh*, when 184 people perished. The Prongs Lighthouse is 169 feet high from its foundation to the top ventilation and contains a first class dioptric light which can be seen 18 miles by an observer, 18 feet above the water. It is one of the largest lighthouses in the world and cost £60,000 sterling.

The first mention of Barracks is in 1769, when Colonel Pemble, writing to Government, says, "The preservation of our Europeans (Troops) in this country being of the highest consequence, I beg leave to subject to the judgment of your Honour whether their remaining on Old Woman's Island (Colaba) during the fair season of the year will greatly conduce to this effect. The great benefit the Europeans have derived from the short time they have encamped there, is obvious in every point. Drunkenness, that bane to discipline, appears already in a manner abolished and the health of the men consequently better preserved. The salubrity of the situation is likewise a very favourable circumstance. The troops at this time bear testimony of it in their countenances, and the great advantage they have when off duty of amusing themselves in a rational and manly manner instead of sinking into every kind of debauchery, are motives for the measure I recommend." As for the officers, they "may be cantoned in bungalows in the rear of the shed (the barracks) which may be erected on the Bengal plan at a very reasonable expense." Here we get the explanation of how the Bombay country house came to be known as Bangalow, "the Bengali house."

The soldier had few amenities in those days, as is made clear by another writer of the period, "without wife, without children, without society worthy of the name, without libraries, without a daily press to keep him alive as to the on goings of the world, what wonder if the English soldier in

India sometimes drifted into bad morals or ended his early days in that Golgotha of the dead which ensepulchres so many of the finest minds in the early Churchyards of India."

Colonel Pemble's letter so convinced Government of the necessity for Barracks that, on 23rd February 1770, the land paymaster was directed "to erect the sheds (barracks) and bangalows at once." The traveller Parsons who visited the island five years later speaks of the buildings which were then erected as "two large barracks for the military." And Milburn in 1808, says, "On this island are barracks for the military and occasionally a camp is formed here, being esteemed a healthy situation. It has many delightful villas scattered about."

John Macdonald, in his book "Travels in various parts" (London 1790) gives an interesting account of a review held on Colaba at this time. He says "I remember as well as if it had been yesterday, the great review on Old Woman's Island in the year 1771. I crossed Kolaba Ferry dry-shod when the tide was out, while it was yet dark, and was in the sky-light verandah of the lighthouse before day break. As the sun rose like a red shield from behind the black and rugged bastion of hills which fringe Bombay Harbour, the whole panorama animate and inanimate lay before me. The grand encampment had been there for weeks, and 9,000 men were under arms, and there were thousands of spectators. Every inch of ground was covered, and the circumference of the island seemed a sea of turbans swaying to and fro. Nothing like the manoeuvres were ever seen before in Bombay. When we returned to Kolaba Ferry the sea was still running too high to admit of our crossing, and the white waves were breaking on Mendham's Point. We had therefore to wait."

Alas, the barracks built on Colaba in 1770 must have been very *kutchha*, for, soon we find them in such disrepair, needing tiles, window shutters, doors and flooring + soldiers on Colaba were obliged to be lodged,

Government being informed of this, ordered, on 29th October 1777, that the barracks be put in proper order for the reception of the European soldiers. They further directed that plans and estimates for erecting a range of barracks, with separate bungalows for officers sufficient to accommodate two battalions be prepared upon the same plan proposed by Colonel Pemble in 1770.

Douglas' account of things, as they were about this time, is worth quoting here. He says, "to hunt the tiger from his lair in Salsette, to course the hare on Malabar Hill, to play cards and drink sack or arrack punch in a buggalow on the Tanna Creek until all was blue, to send your sick daughter to Old Woman's Island, to sit and moon over some speculation to Bantam or Amboyna—such were some of the environments of the Bombay merchant about 1784."

Up to 1784 it had been the custom of Government to provide tents for officers who were required to reside on Colaba, but having built barracks and wishing officers to remain on the island all the year round, Government now ordered officers to build themselves temporary houses. Fresh orders to this effect were issued in 1769, but these orders appear to have been generally misunderstood and a number of permanent houses were erected by military officers between the years 1784 and 1793. Commanding officers merely gave permission for such buildings to be erected without any lease or document being drawn up. As these houses became a source of speculation Government declared on 3rd July 1793 that all these were not to be considered as civil buildings as they actually formed part of cantonments.

"Considering the prospect of a general peace and the improbability of stationing such a number of troops at Colaba" there appeared in 1802 a change of policy. The intention was by repealing the orders of 1793 to improve the value of the possessions of individuals and ensure a just and moderate quit-rent. A general survey was ordered and after sufficient allotment of ground for cantonment had be

made, the rest of the land was ordered to be granted in perpetuity on long leases subject to a reasonable assessment or quit-rent.

General Nicholson, then Commanding the Garrison, was not in favour of this new policy. The survey was carried out by Captain Dickinson in 1814 who on 24th of January of that year enumerated the various tenures which prevailed on the island. Government then issued instructions to the Collector permitting grants to be made to the occupants of certain ands.

On 25th August 1821 Government passed a General Order declaring the Island of Colaba including the Old Woman's Island to be a Military Cantonment subject to the regulation of 1792. A revised survey was ordered and new leases were issued.

In September 1834 the Court of Directors ordered that no more land at Colaba should be granted to private persons. This was due to the proposed causeway and because it might be necessary to station an additional number of troops at Colaba.

In 1836 these orders were relaxed in favour of one named Dadabhoy Pestonji who applied for land partly covered by timber belonging to the Gun Carriage Department and subsequent leases followed from time to time. Many cases appeared showing allotments of land for which no certificates or sanads were issued and many unauthorised encroachments were made.

Government expressed their most severe displeasure at the gross alienation of Government land in various Government letters of 1844 and ordered, if possible, every portion of ground alienated to be immediately secured and retained in the hands of Government.

In 1844 another attempt was made to establish a Military cantonment, but this proved abortive "as it was found impracticable to exclude the jurisdiction of the Supreme Court."

In 1866 the Government of Bombay in a letter to the Government of India, pointed out the desirability of purchasing out at once all the non-military occupants of Colaba and forming on the tongue of land a complete cantonment for the whole of the Bombay garrison including the native regiment who were proposed to be moved from the lines at Bori Bunder and the Esplanade and for whom it was originally proposed to form a new cantonment on ground to be reclaimed on the Byculla Flats. When the scheme for the formation of a cantonment on the Byculla Flats was carefully gone into it was found to be most expensive and objectionable on sanitary grounds.

It was thought that the sum of Rs. 15 lakhs would be sufficient for the purpose of purchasing the Colaba properties, and this sum was therefore asked for from the Government of India.

The Government of India in their letter No. 714-M, dated 23rd July 1866 observed that there seemed little doubt that on Military and sanitary grounds the Colaba site was preferable to that on the Byculla Flats; that the Island really now formed part of the terra firma of Bombay; that the troops if concentrated in Colaba would still be within two miles of the heart of Bombay and near enough to the Esplanade to make use of it for Brigade purposes; and they considered that Colaba would form a safe Military position and perhaps better than any other that could be chosen. The necessary sum of 15 lakhs was placed at the disposal of the Government of Bombay and the work of the acquisition was commenced. It continued till 1870 and the properties so acquired consisted of leasehold, sanad and tenancy-at-will properties situated in Covilpura, Parsee Bazaar and Upper Colaba.

In 1868 the Quarter Master General at the instance of the Commander-in-Chief submitted to Government the desirability of making such portions of Colaba as had been given up for the troops, the Military Cantonment, erecting pillars of demarcation and bringing all residents within under cantonment rules. The Government reply to this, dated 10th

November 1868, was as follows:—"Section XXX of the Cantonment Act says this Act is not applicable to the City of Bombay, and Colaba is part of the City of Bombay, so that compliance with the Commander-in-Chief's recommendations seems impracticable."

Thus although Colaba began its military life with the encampment here of the remnant of Shipmen's Regiment on February 18th, 1665, it was taken possession of peaceably and lawfully in 1674 by Gerald Aungier for the sole purpose of being a military cantonment, and was referred to as such in all official documents for a period of more than 250 years, (e.g. In 1824 Government sanctioned a "place of worship for the numerous inhabitants of Colaba which must ever be an extensive Cantonment for European Troops"), yet by an oversight, surely, in the Cantonment Act, Colaba is not a Military Cantonment in the present legal sense of the word today.

CHAPTER V.

The Nineteenth Century.

With the unfolding of the 19th. century we see a great renewal of building activity on the part of the Church in the Bombay Presidency, and Colaba is stirred by the same awakening. The Garrison had now become so increased as to oblige serious attention to be given to the religious amenities of the Troops, and the need of Garrison Churches was voiced. There seems to be no record of a church on Colaba before 1823, but curiously enough a reproduction of an old French plan, dated 1767 appearing in *Bombay Town and Island*, Vol. XXVI, which shows the Signal House and John Child's tomb, also shows a building looking very much like a Church having a large entrance door or transept dividing the chancel and the nave. The site is very near, perhaps a little to the south of the place where the Afghan Church now stands. Curiously, a plan by Captain Thomas Dickinson, dated 1812-16, reduced from the original survey, undertaken by order of Government, and reproduced in the *Gazetteer of Bombay City and Island*, Vol. II., definitely marks a building at the same place with the word "Church."

No written records of any Church on the island, appear to be in existence, till we read of the first Roman Catholic Church being built in Middle Colaba. This is a building with a history, and is found, set a little back, on the north-side of Colaba Post Office. The Augustinian Monks from Goa bought the site on 18th June 1823 for Rs. 3,525 and built upon it a hospice and chapel. This is no doubt the "Chapel" referred to by the Rev. Father Cottineau in 1827 as being recently opened in "Culaba". When the religious Orders were suppressed in 1835, the building was taken over by the Portuguese Government, and the Viceroy assigned it to accommodate Portuguese officials arriving in Bombay on their way to Goa. This is the only Chapel or Church in British India exclusively rebuilt and maintained by the Portuguese Government at its own cost.

The Chapel of St. Joseph (the R. C. Military Church) although built after the Anglican church, might well be mentioned here. Having been built by Government at the expense of Government it was blessed by Fr. Pedro d'Alcantara on January 27th, 1828. Denis Louis Cottineau de Kloguen was its first Chaplain, an historian who is worthy of further mention. He was a Frenchman from Nantes, of original character who first of all visited England for a short time, then went to America where he stayed about ten years in the city of Baltimore, and in 1806, published a text book on Geography, well subscribed to by many cities of the states. From America the spirit of travel brought Cottineau eventually to India, when he became one of the members of the Bombay Auxiliary of the Royal Asiatic Society and wrote, in French, a *History of India* from the date of the Flood down to the year he lived. His *Historical Sketch of Goa*, written in Goa in 1827, where he spent a considerable time, is a book of great merit. He died on 11th February 1830 at Karrical, a French Settlement, about 178 miles from Madras.

To return to the history of the English church, we find that Archdeacon Barnes was the first to take up the cudgels on behalf of the Anglican community. In 1814, the see of Calcutta, comprising the whole of the British East India, was founded, the Rt. Rev. Thomas Fanshawe Middleton being consecrated its first bishop. At the time, the Bombay Presidency, together with other parts adjoining, became an Archdeaconry, and the Venerable G. Barnes became the first Archdeacon. (Bombay was not created a separate Diocese till 1837, when Dr. Carr, by letters Patent of 1st October, became its first bishop).

Archdeacon Barnes wrote a letter to Government in 1820 urging the propriety of building a Church at Colaba, and that the site should be the old burying ground.

The present closed cemetery, where so many officers of the Royal Navy, Royal Indian Marine and merchant service, as well as numerous victims of shipwreck, were buried, had been opened in 1816. One tomb contains 184 bodies drowned

when the Castlereagh foundered. Captain Haines, of Aden fame, is also buried here. It was closed in 1872. The old previous burying ground, where Sir John Child, Governor of Bombay 1681-1690, was buried, had already become neglected, and, without a wall, was left uncared for. It was therefore a good suggestion to build a Church on this spot.

In January 1824 Government gave their sanction to the proposal to build a "Chapel" for the "Protestant inhabitants" at a cost of Rs. 28,151, as Colaba "must ever be an extensive Cantonment for European Troops." But the plans supplied by the Chief Engineer, accompanied with an estimate, amounting to Rs. 74,012, so staggered all concerned, that the work had to be held up, while another plan and estimate could be prepared, although Government added, "the elegance of Lt.-Colonel Cowper's design must be acknowledged, but the expense of it is much beyond what the Governor in Council would be justified in incurring for a Church so situated."

It became now a problem as to how much money should be spent on a Church, and as no suitable plan could be agreed on, it was suddenly decided, in 1825, to erect a temporary place for Divine Worship at a cost of Rs. 6,885. Government's reluctance to grant more money at this time was no doubt influenced by other building proposals, then also connected with Colaba. The Observatory and the Lunatic Asylum were both built in 1826. The present United Services Club, now being pulled down in order to build more quarters for officers, originally formed part of the premises of the old Lunatic Asylum.

The new English Church did not take long to erect. Its walls were of wood frame work, filled in with bamboos and plaster, and the thatched roof came down, at the eaves, to within 10 feet of the ground. Its length was 80 feet, its breadth 40, and it had a chancel 19 feet wide by 15 feet in depth; also a porch 10 feet by 19 feet. It was calculated to seat 460 people.

When Bishop Reginald Heber, on becoming the second Bishop of Calcutta in 1823, made his first gigantic tour of duty throughout India, he arrived at Colaba sometime in 1825, and found the temporary Church already in use. The reference in his Journal runs, "and a Church, which the Bishop consecrated has recently been built in the island of Colabah, where there are considerable cantonments." A letter of about the same time, written by Mrs. Heber, also says that the Bishop "consecrated" the Church. But the word "consecrated" is probably used by mistake. When he named the Church after St. Mary the Virgin, and set it apart for Divine use, and knew it was only a temporary building, the ceremony was, most likely, that of "dedication," as has been the custom with all such buildings in various parts of India. The ceremony of "consecration" only takes place when there is every expectation of a building being permanently safeguarded for Divine worship and for no other purpose. This too would explain why we are told that when the Rt. Rev. Daniel Wilson, Bishop of Calcutta visited Colaba during his tour in 1835 he was again asked to consecrate the Church but "he refused to consecrate so rickety a building."

Down to 1825 the Anglican troops went to St. Thomas' Church (now Cathedral) and the Roman Catholics to the Fort Chapel. The new Churches thus built in Colaba relieved the troops of a tedious journey, which meant not only a long march but a crossing by Ferry from Old Woman's Island to Bombay Island.

Although St. Mary's was built as a temporary Church, it did good service as a Church for Anglican Troops up to 1857, when the main part of the Afghan Memorial Church, begun ten years before, was first used for worship. It was then for a time made use of by the Presbyterians. A Government letter, of 23rd January 1858, informed the Senior Minister of St. Andrew's Church that "as a temporary measure" the building lately used as an Episcopal Church may be used as "a place of public worship by his congregation."

The Rev. Thomas Watson, had meant to convert it into a school for Colaba and wrote to the Bishop on those lines, adding "It had been the desire of the late Chaplain for some years to raise a fund for the erection of a school on the ground occupied by the old Church." Mr. Anderson had, before his death, collected Rs. 700 for this purpose, and the Church Trustees were prepared to lay out this money on such alterations as might be necessary to convert the old Church into a school. However, although the Presbyterians made use of the building for their Church Parades, the Chaplain of Colaba also continued to hold his Sunday School there at the same time.

St. Mary's church remained standing at least up to the time when Colonel Laughton completed his survey of Colaba in 1870, as is shown by the tracing sheet No. 211 of that time still preserved in the office of the Collector of Bombay.

From this plan it will be seen that the present Chaplain's bungalow stands on the site of the first English church in Colaba.

CHAPTER VI.

Schools, Soldiers' Institute and Birdwood Hostel.

In the time of the Rev. George Pigott the Chaplain of Colaba had spiritual charge of three Schools in addition to his duties in the harbour as is seen from the official annual returns to the Bishop in 1847. He had a Regimental School, Miss Ward's Bording School, and a School at Lower Colaba. The last named was opened in Lower Colaba about the end of 1846 and was carried on entirely by the Chaplains of Colaba, in a bungalow taken over for that purpose, up to 1859. The School in Lower Colaba then had to be closed, as the Collector insisted upon selling the bungalow. He tried however to find another suitable site near the old School bungalow but failed to find one that could be "appropriated to the purpose of a School." In a Resolution of 24th January 1860, Government added "The School is of long standing and has been found very beneficial for the children of the poorer classes residing in its vicinity. It is conducted without expense to Government under the supervision and control of the Chaplain of Colaba and is considered by His Lordship in Council deserving of the aid applied for, if an available site can be found."

One solution was suggested in a letter written by the Garrison Engineer to the Rev. M. J. T. Boys (afterwards Archdeacon) on 21st May 1859, asking whether the old Church is available for a school. Apparently the old church was not considered a suitable building for a day school. However all search in Lower Colaba for a site had ceased by 1860, for we find a Resolution of Government (No. 230, Eccl. Dept., dated 6th November 1860) referring to the Rev. C. T. Wilson's application of 14th September for a site for a school near his own residence at Colaba. This site was favourably reported on by the Collector's No. 569 of 22nd September and the Quarter Master General's No. 3085 of 23rd October and granted by Government, with the proviso that "the site

must continue to be Military ground." This site is now occupied by St. John's. Institute, as is shown by Col. Laughton's survey plan of 1870. Considerable money had to be expended, before the school was completed. Mr. Wilson worked hard to this end and Government gave ample support, granting wood to the value of Rs. 2618/- and Rs. 6,500 in money equal to the amount he had raised by private subscriptions. His circular note sent to the parents, when he reopened St. John's School on 1st January 1862 stressed the point that "it was close to his own home."

An unfortunate lack of foresight is apparent at this time, which if exercised might have prevented what is now frequently felt to be a nuisance to those using the Birdwood Hostel. A letter from the Municipal Commissioners to the Executive Engineer, Presidency (No. 124 of 19th January 1864) was written asking for "piece of land, on payment, to the N. E., and adjoining the New School at Colaba and opposite the Officers' quarters on which to build a public necessary." This "necessary" stands there to this day, but far from necessary, in the eyes of those who are responsible for the Institute, but rather as a most obtrusive, and unpleasantly contiguous neighbour.

When Government handed over the site for a school in 1860 and intended that the site should continue to be military land, it was not their intention to take any responsibility for the building upon it. This is made clear by the Education Inspector C.D.'s report of 1866, in reply to the Superintending Engineer, P. W. D.'s enquiry (No. 422 of 17th February 1866) as to whether St. John's School is to be treated as a Government building and repaired by Government. The reply of Captain Waddington is "The undersigned is not of opinion that the building is in any sense a Government one or that its repairs should be defrayed from Imperial Revenues....The building is not borne on the Dead Stock list of this Department in the Central Division.

From 1862, when the school was built it was ably carried on by the Chaplains, till about 1896, when we find that it

changed its character for on 13th January of that year we notice that it was reopened as a Church Room, by the Rev. W. E. Scott. All along however it had been the habit of the Chaplain to use the school as a place "available at all times for meetings etc."

The next transformation comes in 1903, when on April 12th the Rev. H. E. H. Rountree reports to the Church Committee that "the Church *Institute* has been open most of the last 12 months."

On November 25th 1907 Mrs. J. Campbell Ford offered to take over the Church Room (Institute) and work amongst the Troops, but before she could do so, extensive repairs had to be carried out, as the building was found unsafe in many places. This renovation took place in 1908 and in October of that year Mrs. Ford came into residence to manage the Institute.

In 1913, Rs. 452/- had to be spent on the building by the Rev. C. E. de Coeltogon. The next year on October 31st, 1914, the Rev. R. L. Wormald took over charge of the Chaplaincy and reported that the Institute was crowded out with Territorials. Two years later he reported that steps were being taken to rebuild the Institute and convert it into a substantial and useful Soldiers' Club. This meant, again a complete rebuilding and to a certain extent further additions. The total estimated cost for the new scheme was Rs. 40,000, not including new walls for the supper room, which were found to be rotten, after the estimate had been made public. Mr. Wormald raised most of this money before he sailed for Field Service to Mesopotamia on 31st August 1916. Towards the cost of the re-building, Prebendary Carlile of the Church Army sent £600, and anonymous donations of Rs. 3,000 and Rs. 2,500 were handed in by Brigadier-General Knight. The appeal was favourably commented upon by the *Times of India*, who reprinted the contents of a circular dated 17th June 1916. By July the private subscriptions amounted to Rs. 26,843.

It is not often that the strenuous labours, undertaken so whole-heartedly by Chaplains, meet with recognition in Church Records. Mr. Wormald's case is certainly an exception.

The Rev. G. Hewitt, his successor and senior by many years and who also sailed for Mesopotamia, leaving on 7th November, the same year, left behind the following appreciation of his junior's achievements, "The Rev. R.L. Wormald's work in this Chaplaincy deserves special commendation. This was his first Port in India and in two years he worked exceedingly hard and collected nearly Rs. 40,000 for the building of an entirely new Institute. His keenness, and youthfulness of spirit, delighted and charmed everyone."

The total cost finally amounted to Rs. 42,000, Sir N. N. Wadia contributing Rs. 3,000 and the firm of Messrs. Marsland Price & Co., giving another Rs. 2,000 before the subscription list was closed.

At a meeting of the Governing Committee held on 31st September, it was resolved that the re-constructed Institute should be known as "St. John's United Services Army Club."

Before we leave this account of the conversion of the Institute into a new Club, an interesting discovery made by Mr. Wormald at the time, must be recorded.

The Institute, as he found it, consisted principally of one large hall. He says, "The floor of this hall was paved with beautiful tiles in rich blue and gold, bordered next the walls by a design depicting the Vine and its fruit. The late Mr. Griffith, honorary architect of the new building, and the Chaplain arranged that this floor should be kept complete. They also planned that the doors and windows of the hall, which were of a decidedly ecclesiastical shape, should be utilised." Unfortunately the whole of this plan was never carried out. Mr. Griffith died before the work was started and Mr. Wormald was sent to Mesopotamia and like so many good intentions in India, it was lost sight of in the rapid

succession of Chaplains which followed. The doors and windows, as far as possible, were indeed incorporated into the new Club as no doubt had been the case during previous re-constructions and many of the tiles were, preserved although not in any place of honour. Some now constitute the floor of the store-room and the others have disappeared. Mr. Wormald says that in 1932 some were to be seen paving the floor of the cook-house and kitchen. But alas, these too here have now disappeared and only plain cement is now to be seen in these places.

That some tiles, identical in every way with these, appear 16 in number, in a cruciform design around the foot of the Font in the Memorial Church and again similar tiles form the floor of the stone pulpit, can only be accounted for by concluding that they were originally put in their present places, in order to preserve them as relics of the old Church within the new. Without this deduction the visitor would merely conclude that these tiles looked odd and unreasonably trivial as so arranged. About eighteen similar tiles are to be found stacked away loose in the belfry.

These font and pulpit tiles were probably put in their present position in the Memorial Church when the floor of the original institute hall was paved with the same kind of tiles; and the time coincided perhaps with the time when the pulpit was moved away from below one of the arches of the chancel to its present position, i.e. about 1862, when the school was first built. They may very well have been taken from the old church of St. Mary which was in a state of ruins at this time.

It is to be hoped that one day the font of St. John's Church will be restored to its original position in the Baptistry and that then the tiles now in the Institute store room will be moved to form the floor of the Baptistry.

The fabled phoenix had a remarkable aptitude for rejuvenation when it might have been expected to give up the ghost. The old St. John's School seems to have achieved this phoenix like miracle in the various buildings that have been re-born out of the ashes of the old. We have seen it

pass through many metamorphoses, a day School to a Church-room, then an Institute, and now we have it as a flourishing soldiers' Club, which we hope will carry on its good work, applying itself to the needs of the times, as long as it remains in the shadow of the Church. St. John's Church was fittingly named when it replaced St. Mary's for was not the aged Mary turned over to that Apostle's care, when she was too old to live without the sturdy support of the younger follower of Christ?

The Birdwood Hostel is an annexe built next door to, and under the same care as that of St. John's Institute. In 1932 the Rev. R. S. Wormald wrote "The need for hostel accommodation has been long felt." In 1930 a scheme was opened with this object in view and a subscription list was started. Meanwhile the reclamation of sufficient land was begun and Government granted an extra piece of land to the East of the site of the Institute. The sea-wall built of rock and cement was completed at a cost of Rs. 2,986.

The subscription list for the Hostel was headed by the retiring Commander-in-Chief, H. E. Field Marshal Sir William Birdwood who gave a handsome donation of Rs. 10,000 in March 1931. British units all over India and the East were sent a circular by the Governing Committee in April 1932 and an excellent response was made. A notable gift was that of the Royal Regiment of Artillery Headquarters which amounted to Rs. 1,330.

During the trooping season especially the need for a hostel was felt when many soldiers come to Bombay to meet their brides. It is no light thing for soldiers after the expenses of a journey from the other side of India to face the prospect of paying five or six rupees a day for board and lodging while waiting for the boat. Of course there is the Transit Section. But why should not the soldier enjoy a little freedom when away from his own unit? However two handsome donations from the Colaba Mothers' Union gave a clear indication of what the ladies thought about it. Sir Ness Wadia, one of the moving spirits in the building of St. John's Institute in

1916 again generously showed his maintained interest by a donation of Rs. 1,000.

Before sufficient funds were raised many large and small donations were to be received and a lot of hard work had to be put in by others in the form of running dances, whist drives and concerts. Mr. Harry Potter did noble work in this respect and a big concert arranged by him on Nov. 25th 1932, at the Cowasjee Jehangir Hall helped to swell the funds.

The estimated cost of the Hostel was Rs. 19,200 and the contract for its erection was signed on Oct. 21st, 1932. The equipment amounted to a further Rs. 800. On 12th April 1933 it was occupied by the first batch of soldiers who all expressed their great satisfaction.

The Hostel in 1932 was built as a one-storied building with twelve cubicles. The walls and foundations were so constructed that as soon as further funds were available the addition of a second floor could be made. This became possible in 1937 when the Chaplain was able to obtain a grant for this purpose from Army Headquarters, India, amounting to Rs. 10,000. Plans and estimates for a second storey were then obtained and work was commenced on Jan. 1st, 1938, the estimate apart from equipment being Rs. 13,350. The Governing Body made themselves responsible for finding privately the additional Rs. 3,350 required for the work.

Both the Institute and the Hostel are intended for the use of British Soldiers and Sailors of all denominations of H. M. Forces. The General Officer Commanding, Bombay District, is the Ex-officio President and the other members of the Governing Committee are as follows :—

A representative of the Lord Bishop of Bombay.

The Venerable the Archdeacon of Bombay.

The Officer Commanding, R.A., Colaba.

The Officer Commanding, B.I. Battalion, Colaba.

The Commander, Royal Engineers, Bombay Distt.

The Chaplain of Colaba, who is also the Hon. Secretary and Treasurer.

The Institute and Club provides entertainment in the shape of Billiards, tennis (on two courts adjacent to the Chaplain's Bungalow), ping pong, cards, newspapers and books. Dances are held on a specially constructed floor behind the Institute, which was built in 1937 at a cost of Rs. 934.

There is a Quiet Room reserved for devotional meetings of a semi-religious object, which is under the care of the Chaplain. Refreshments may be obtained by soldiers at all times at a very low rate.

Besides making the outside dance floor other improvements were carried out in 1937. At a cost of Rs. 462 the compound wall to the north of the Birdwood Hostel was completed and Rs. 526 was spent on enlarging the cook-house, a need which had been very greatly felt, especially during the hot weather. A further outlay of Rs. 200 enabled a fence to be put round the dance floor and a garden to be made. These improvements have added greatly to the amenities of the Institute and Hostel.

One cannot but appreciate the obvious natural advantages of the situation overlooking the harbour and open to the sea breezes, also conveniently near a bus station for all parts of the city. Though not unique in its aims and character, the institution is surely one of the most useful of its kind to be found in India. It is open to inspection at all times by Senior officers and all members of H. M. Forces are welcome to make use of it. A close connection is maintained with the Afghan Memorial Church, whose Chaplain is responsible for the proper working of the Institute and Hostel.

The charitable impulse which actuated its foundation has from time to time prompted the giving of donations so that its social facilities may be increased and maintained. This sphere of work has an ever-present appeal for the generous support of all who have at heart the welfare of the British soldier in India, and like to see attempts made to provide a healthy and congenial atmosphere for him in those hours of leisure when he is so often most conscious of his separation from the land of his birth.

CHAPTER VII.

Colaba Causeway.

An interesting description of Colaba written by a Mrs. Postans before the Causeway was built is illuminating. In it she says, "It is a pretty retired spot, whose dullness is redeemed by the health-inspiring breezes, which play around its shores. The Queen's 6th Regiment is at present stationed there and many families reside on the island who prefer such quiet to the gaieties of the sister land." The construction of the Causeway soon removed much of this quietude, for it at once brought Colaba into easy accessibility with the rest of Bombay and completely altered the internal conditions.

The project to build a causeway was first raised in 1820, but work was not commenced till 1835 and not completed till 1838. Subsequently in 1861, the causeway was considerably widened.

The enhanced popularity of Colaba, by its junction with the mainland,—the last of the original seven islands, to be so joined up,—at once resulted in great commercial speculation. The value of the land was naturally increased, and building sites rose in value by about 50 per cent. Also attempts were made to recover certain portions of ground for building factories and wharves and for the greater facility of mercantile operations. At this time a spot of ground at the northern extremity of the island, which was usually covered by sea at high tide was given to a Company of European and Indian merchants, for the construction of a wharf and a line of warehouses for the deposit of merchandise and of excavating a canal to insure constant smooth water for boats alongside the wharf.

The Barracks before 1838 had been subject to the inconveniences arising from an unsatisfactory supply of water.

The Causeway overcame this. Colaba was able to connect up with the water supply of Bombay.

Up to this period, Colaba had been famous for turtles, but since the building of the Causeway they have practically never been seen. It is not likely that its construction had anything to do with the appearance of whales, for these animals have always been rare in these waters, and Colaba has had its share of such visits before and since. The Chaplaincy records state that "a fin back whale was driven on shore against Colaba Church in 1849. It was 60 feet long and 30 to 40 feet round the thickest part." Another appeared in 1934, about 50 feet long.. It was thrown up on the outer wall of the reclamation opposite Colaba Church. Its skeleton was taken to the Museum. In the year of writing (1938) a whale of the same dimensions was cast up near the Sassoon Dock.

CHAPTER VIII.

Colaba Cemetery and Captain Stafford Battisworth Haines.

Colaba Cemetery lies at the extreme southern point of Colaba. A little beyond you see the Prongs Light-house, one of the largest in existence, standing out on the rocks. This part of the coast was always particularly perilous. In January 1696 the Vice-Admiral of the Portuguese fleet was wrecked in the flagship off this reef, and victims of many later ship-wrecks have been buried in this cemetery adjoining as well as many officers of the Royal Navy, the Royal Indian Marine and the Merchant Service. One tomb contains 184 bodies drowned when the Castlereagh foundered.

Opening the burial Register, at random, for the years 1844, '45, and '46 you find there were respectively, 189, 126, and 132 burials, making practically, 150 burials a year. Many of these were no doubt sailors from the ships, for the Chaplain of Colaba was also at the same time the Harbour Chaplain, but still a large proportion of them were soldiers, while today the average is hardly one per year.

Colaba cemetery was opened in 1816, succeeding a much older burial ground which had been situated near the site of Colaba Church. It was closed in 1872, but four burials in family vaults were allowed after that date.

The cemetery at Sewri is now used by Europeans in Colaba, as well as in all other parts of Bombay. Sewri cemetery was originally a garden made by the Agri-Horticultural Society of Western India on land acquired by them for this purpose in 1835. It was so maintained until 1862 when its plants were transferred to the new Victoria Gardens and the old Sewri Garden transformed into a European Cemetery.

One great man at least whose name deserves to be more honoured than it is, lies buried at Colaba. It is Captain

Haines of the Indian Navy. Queen Victoria came to the English throne in 1837 and in October of the next year Haines was sent by the Bombay Government in charge of an expedition to demand satisfaction for the gross maltreatment by Arabs of the crew of a British ship which went ashore a few miles from Aden. He was also to try and arrange for the purchase of Aden. It was with some difficulty that Haines obtained satisfaction, and, as for Aden, the Sultan agreed to cede the place for a cash subsidy of 8,700 dollars a year. But when the time came to occupy the town the Sultan failed to keep his promise and even treacherously tried to secure the person of Haines. It was because of this, that the year 1839 saw the arrival from India of two ships of war with 400 men of the Bombay European Regiment (later the 2nd. Dublin Fusiliers), the whole of the 24th. Bombay Native Infantry (later the 124th. Baluchis) and the Bombay Marine Battalion (later 121st. Pioneers) with the 4th Company, 1st. Battery Artillery and 6th. Company Artillery. (for a fuller account of the capture of Aden the reader is referred to the writer's *Historical Sketch of Aden* which appeared in the Bombay Diocesan Magazine Vol. X.) It was a magnificent attack which Haines led against an island which looked almost impregnable. It must be remembered that Steamer Point harbour did not exist in those days, that Aden was situated in the Crater and its harbour was Holkut Bay, commanded by the rocky island of Sirah. For the attack Haines' tactics were very similar to those employed during the attack on Gallipoli in the Great War, but in his case with complete success.

For his signal bravery and magnificent success the Honourable Court of Directors presented him with a sword valued at 200 guineas. Yet though this was the first conquest of Her Majesty after her accession, "the first jewel in her crown" as she called it, "the eye of the Yemen" as the Pasha of Egypt called it, it was soon almost forgotten by the Government, doubtless owing to their anxiety for the success of the war in Afghanistan which in the same year had received such a disastrous set back. The storm of Chuznee eclipsed that of Aden.

Haines became Aden's first British Resident and he administered his charge with remarkable ability. H. F. Jacobs in "Kings of Arabia" says "One is amazed at Haines' energy, integrity and simpleness of life. To this day up-country Arabs refer to Aden folk as "Ayal Haines "or Children of Haines."

Unfortunately he was no accountant. His Customs Office was worked under his supervision by an Arab of the old Aden régime, aided by a Jew. Afterwards some Eurasians were employed. They were found guilty of defalcations and were summarily dismissed. These probably played a part in his subsequent downfall. Again and again he asked for qualified accountants to be sent to him, but none were forthcoming.

Then came a commission at the end of 1853 to examine the public accounts and a large deficiency was found. Haines was held responsible, and he was sent to Bombay and charged before a jury, but was found "Not Guilty." The deficiency however had to be made good and this distinguished officer was thrust into a debtor's prison. After six years of incarceration his health gave way. He was then taken out in order that he might have a chance to recover his health, but it was too late, his end had come and he passed away on June 16th. 1860. There is a tombstone to his memory in the Colaba Cemetery which runs, "Sacred to the Memory of Stafford Bettisworth Haines Esq. Late Captain Indian Navy, who departed this life, 16th June 1860, aged 58 years, deeply regretted."

Haines was one of England's great pioneers. Colonel F. M. Hunter in his "Settlement of Aden" calls him "The Pioneer of British interests and civilisation in S. W. Arabia." He is now hardly remembered. He received trifling honours in his life time and none after his death, yet it is on his foundations that his successors have built.

In 1835 Haines was sent out to make a survey of the Arabian Coast on behalf of the East India Company. w

were at that time seeking a coaling station in those waters. The routes charted by him then are the same as those used today. He made his charts, he captured Aden, he enforced peace on land and sea, he laid the foundation of trade, and as Political Agent in Aden, lived in a house in the Crater which stands today, an unexpected monument to his simplicity and endurance. Next year (1939) will be the centenary of the conquest of Aden. In a Church that honoured so many who died in the Afghanistan Wars of the same period cannot something be added to honour and keep fresh the memory of this gallant man? A vestry for which the Church has so long waited would not be too great a monument to one so worthy of record.

CHAPTER IX.

The First Afghan War and the Bombay Army.

The Memorial Church at Colaba was not just the result of a desire to preserve the memory of the fallen brave of the Bombay Army by means of memorial tablets, as was the case with regard to the Second Afghan War which occurred 1878-81 after the Church was built. In the first instance it was built to establish some permanent memorial to the gallantry and endurance of those of all regiments concerned, the Madras Army as well as the Bombay Army who fell in the First Afghan War, between 1839-42, campaigns which immediately preceded the building of the Church. The Church in itself is an All-India monument, and that a Church was chosen, and not a monument of any other form, was because it was intended to combine the original purpose with an object of the highest spiritual utility. There is therefore a very intimate connection between the Church of Colaba and the First Afghan War. The Bombay Army was only one of the armies which took part. This explains why the names of those of the Madras Army and others as well as the Bombay Army appear on the walls of the Chancel, while only those of the Bombay Army who died in the Second Afghan War are found on the East wall over the entrance.

The Bombay Army has had a glorious history and the part it has played, not only in the Afghan Wars, but in the preservation of peace, should never be forgotten. James Douglas speaks of it (Bombay and Western India) in glowing terms. He says that historically it began in 1754, and adds, "The travellers who come to Bombay nowadays do not enquire much. To do Bombay in a day and a half is enough. So they visit Elephanta and then go away. They look at the City but do not ask who were the makers thereof. The makers of Bombay were the Bombay Army. It was they who made our docks and mills, Churches and Schools, built our law courts and Government Offices and established our

banks and merchants. It was they who pierced our mountains with tunnels and spanned our valleys with bridges. There is not a letter reaches us but in virtue of something the Bombay Army has done. There is not a Bombay sermon or a Bombay newspaper, but owes its existence in the first place to the Bombay Army."

This is all true, no doubt, for without the Bombay Army none of our peaceful activities could have been accomplished. But the story of the First Afghan War shows us the sacrifice and heroism involved behind the administrative achievements of a martial people and also helps us to understand why the list of officers' names in the Chancel of Colaba Church is so enormous, considering that the campaign was meant to be a peaceful one. It was the first big campaign of the British Army of Queen Victoria's reign. Aden was acquired at the same time but its importance was eclipsed by the War in Afghanistan, a war which was the first of a series which finally completed the British dominion from Cape Comorin to the Indus and ushered in the India of today. Also it must not be forgotten that the British marched into Afghanistan in 1839 with no hostile intent, as was the case with their expedition to Aden. War resulted more by ill-chance and ill-management than by any real intention.

The events between 1838 and 1842, comprising the First Afghan War, have four distinct phases. The first, from December 1838 to 7th. August 1839, includes the march through Sind and Afghanistan up to Kabul. The second phase, a period of nearly 18 months, was a state of occupation, when the army remained in Cantonments outside Kabul ready, if needed, to keep Shah Shujah on his throne. The third began with the treacherous slaying of Burns on 2nd. November 1841, and included the disastrous retreat from Kabul, and the end of the Kabul Force on 12th. January 1842. The fourth phase was the Campaign of the Avenging Army under Pollock, which set out on 5th. April 1842, arrived at Kabul on 15th. September and returned to Ferozapore on 17th. December 1842.

The necessity of the first campaign was due to the imperative demand for peace in India which was threatened by the half-barbarous tribes of Sind, Afghanistan and the Punjab, and the ambitious day-dreams of Shah Shujah-ul-mulk.

Captain Alexander Burns, a young man, unusually well informed and experienced in Central Asian matters, and whose name with many others here mentioned is found inscribed on the walls of the Chancel of the Afghan Church, had been sent on a mission to Afghanistan in 1832. He stayed some time at Kabul and then travelled on in disguise to Bukhara and thence to the Gulf through Mashed and Persia and back by sea to Calcutta. His reports regarding the dominant position of Russia over Persia, aroused anxiety regarding hostile influence beyond Indian territory and the necessity for maintaining Afghanistan intact from Russian influence. ●

In 1835 Burns was sent again on a second mission to Kabul by Lord Auckland who was then Governor-General. The purpose of the mission was the development of trade and friendly relationship. It was called the "Mission of Commerce." But owing to delays, it did not arrive at Kabul till May 1837, where Burns was welcomed with a great show of ceremony by Akbar Khan on behalf of the Dost, who was very anxious for British support and a liberal supply of arms and money to enable him to establish himself as King indeed. Once he felt himself secure, the Dost promised that he would then talk about alliances. But Burns was not authorised to promise to supply the munitions of war, his negotiations were to be concerned with trade alone. His influence was therefore at once discounted.

The Dost, not getting the help he wanted to establish his suzerainty over Kandahar and his lost Kashmir, Peshawar, the Derajat and Multan, and being threatened by the Armies of Sind and the Khan of Kalat turned reluctantly to Russia. Added to this, news came that Persia was endeavouring to capture Herat, a move which, if successful, would make vain the hope of uniting the Afghan provinces into a solid Kingdom

an object at which the British aimed, in order to create a buffer state between the trans-Oxus Khanates and India.

The time had thus come for the English to take a hand in Central Asian affairs and while Burns was at Kabul, the secretaries of the Foreign Department, Macnaghten, Torrens and Colvin, all men of great ability, were planning how to give effect to this policy.

The line adopted was to restore Shah Shujah-ul-mulk to his Afghan throne. He had been expelled from Kabul in 1810 and had taken refuge with the English, but to carry out such a policy successfully, the opposition of the Dost would have to be overcome and there lay the crux of the matter. The first move was to send Macnaghten to Lahore to arrange for the cooperation of Ranjit Singh. The latter had been appointed Governor of Lahore by Shah Zaman in 1798 for services rendered. From that time incidentally, dates the occupation of the ancient Mogul stronghold of Lahore by the Sikhs, nominally as the retainers of the Shah of Afghanistan. The next was in November 1838 to assemble the invading army consisting of two Bengal divisions at Ferozepore on the banks of the Sutlej. From this point to Kandahar was 850 miles, if a crossing were effected at Sukkur. From Kandahar to Kabul was another 325 miles. To Ferozepore then came troops from far and wide after many months of marching in some cases, also Lord Auckland himself, Shah Shujah with his troops and Sir Harry Fane, the Commander-in-Chief, who was to command the "Army of the Indus," the stirring title by which it was henceforth to be called. Ranjit Singh, the third party to the treaty which settled the policy of invasion, was also present with a large organised army. Exchange of courtesies between the Governor-General, the Maharajah of Lahore and Shah Shujah filled the days of waiting with such magnificent *tamashah* as India has ever been famous for.

But while these gaities were in progress, the news that the Persians had abandoned their attempt to take Herat, caused some modification in the plans. As one of the reasons for invading Afghanistan had disappeared, it was decided to

reduce the army by one division; that General Sir John Keane who was bringing up a Bombay Division should command the army in the place of Sir Harry Fane; and that General Sir Willoughby Cotton should go with the Bengal Division.

The Bengal Army at Ferozepore which numbered 9,000 men of all arms started its march on 10th. December. Shah Shujah's force which consisted of 6,000 men started out on the 2nd. Sir John Keane, with Major-General Thackwell as Cavalry Commander, Colonel Stevenson, Commanding Artillery, and Major-General Willshire, the Infantry, had collected in Bombay the following force :—


Cavalry Brigade (including Her Majesty's 4th Dragons).
Artillery Brigade.

Her Majesty's 2nd. Queens (from Colaba).

Her Majesty's 17th. Foot

1 Native Infantry Regiment.

Sir John Keane, who was eventually to take Chief command landed at Vikhur on 2nd. November, and marched thence to Tatta. On 24th. December he entered Sind, proceeding along the right bank of the Indus to Tarrak. After repeated difficulties he arrived at Quetta on 6th. April 1839, to find that Cotton had arrived there on 26th. March, having only just escaped starvation owing to difficulties regarding supplies, Sir John Keane then assumed supreme command. The Chaplain of Colaba, the Rev: George Pigott, of whom we shall hear a great deal later accompanied the Bombay Army. Kandahar was reached on 25th. April.

Details of many slight engagements and countless difficulties must be left out of this account for sake of brevity, but Ghuzni, which was reached on 27th. July must be mentioned, for the strength of the fortress of Ghuzni was the boast of the Afghans. It lies 230 miles from Kandahar and 90 from Kabul. Against the strength of its walls 9 and 6 pounder guns accompanying the force proved powerless. However, though it was impossible to break the walls, it was practical to blow in one of the gates on the Kabr' 

was accomplished by Captain Peat and Lieutenant Durand of the Bengal Engineers. The advance was made under Colonel Dennie of the 13th. Light Infantry and the main column under Sale. The latter was cut down in the assault, but managed to regain his feet. Colonel Crocker moved up in support and followed Dennie, who was the first to break through the gate-way. Fierce fighting with Afghan swordsmen then occurred inside the gate-way, and it was only after much severe hand-to-hand fighting that the place fell.

R. H. Kennedy M. D. in his *Narrative of the Campaign of the Army of the Indus*, says "On the evening before the storm my duty led me to prepare the field hospitals etc., and to arrange for the expected casualties. On visiting the hospital tents of Her Majesty's 2nd. and 17th. Regiments I was surprised to find them cleared of sick. The gallant fellows had all but risen in mutiny upon their surgeons, and insisted on joining their comrades. None remained in hospital, but the hopelessly bed-ridden, who literally could not crawl; and even of these a portion, who could just stand and walk, were dressed, and made to look like soldiers, to take hospital guard; no effective man could be kept away."

Having handed Ghuzni over to Shah Shujah and leaving the sick and wounded within the Fort, the British marched on Kabul. Dost Muhammad's army then rapidly deserted his standard and he himself on 2nd August fled from Kabul. On 7th. August Kabul was entered and formally handed over to the Shah after an exile of thirty years. The British object had been seemingly accomplished and it was indeed a fitting occasion, for the moment at least, to rejoice. Lord Auckland was created an Earl, Mr. Macnaghten was made a baronet, Sir John Keane became Lord Keane of Ghuzni, Colonel Wade was knighted and a medal was eventually issued by the E. I. Company to all those who took part in the storming of the fortress of Ghuzni.

Kabul had been occupied without hostility, Dost Muhammad having been abandoned by his supporters without attempting to give battle. The English officer

therefore settled down to live the ordinary cantonment life, as if they were among friends, and indeed for a time it seemed as if they were.

“Wherever Englishmen go, they sooner or later introduce among the people whom they visit a taste for manly sport. Horse racing and cricket were both got up in the vicinity of Kabul; and in both, the chiefs and people soon learned to take a lively interest. Shah Shujah himself gave a valuable sword to be run for, which Major Daly, of the 4th, Light Dragoons, had the good fortune to win; and so infectious became the habit that several of the native gentry entered their horses, with what success no record seems to have been preserved. The game of cricket was not, however, so congenial to the taste of the Afghans. Being great gamblers in their own way, they looked on with astonishment at the bowling, batting and fagging out of the English players; but it does not appear that they were ever tempted to lay aside their flowing robes and huge turbans and enter the field as competitors. On the other hand our countrymen attended them in their matches between cocks, quails and other fighting animals, and, betting freely, lost or won their rupees in the best possible humour. In like manner our people indulged them from time to time in trials of strength and feats of agility on which they much pride themselves and to their own exceeding delight though very much to the astonishment of their new friends they in every instance threw the most noted of the Kabul wrestlers. The result of this frankness was to create among the Afghans a good deal of personal liking.” (See Reverend G. R. Gleig’s *Salé’s Brigade in Afghanistan*.)

The British Government now having fulfilled its undertaking, the return march was arranged for. So in September the Bombay troops under General Willshire commenced their march back via Ghuzni, while the next month Sir John Keane returned to India via the Kaibar with most of the cavalry and horse artillery and the Army of the Indus was broken up. The main part of the Bengal force remained at Kabul under Sir Wiloughby Cotton. While at Kandahar

General Nott was left to command the 42nd. and 43rd. Bengal N. I. and Skinner's Horse. The 16th. Bengal N. I. was left at Ghuzni. Brigadier Roberts, the father of the Field Marshall, commanded the Shah's force.

The Army of occupation left behind to support the Afghan King, was for a while received with goodwill and hospitality, but by the spring of 1841 the situation had very much changed, the Ghilzais were in revolt against Shah Shujah. Akhbar Khan, a son of Dost Muhammad, had become an implacable enemy. The whole system of Government had become offensive and the presense of the British hateful. Macnaghten had just been appointed Governor of Bombay and was looking forward to a speedy departure, Burns was also at Kabul waiting for a free hand after Macnaghten left. General Elphinstone, succeeding General Cotton, was in Command of the British troops at Kabul, under whom were Sir Robert Sale and Brigadier Shelton.

The Shah's troops were commanded by Brigadier Anquetil, who succeeded Roberts, who had been removed because, divining the danger more clearly, his opinions clashed with those of Macnaghten. The main body of the British troops were in the new cantonments which had been built outside Kabul. Here the English had adapted themselves to the new conditions. Lady Sale, Lady Macnaghten and other English women had arrived and had taken up their abode in the cantonments, and games and entertainments were the order of the day.

On 2nd. November, the storm broke, without warning. A truculent crowd surrounded Burns' home and in a very short time he and those with him were hacked to pieces and his small guard massacred. Akbar Khan was now the leader of the hostile Khans. British generals seemed after this to become paralyzed with indecision. Day after day opportunities of effectually stopping the insurrection were allowed to slip by, strategic points were neglected, and stores abandoned. Instead of attempting to make a strong military attack, when it was most needed, a policy of drift held sway,

hopes were centred on diplomacy and negotiations for a treaty were set afoot. Seven precious weeks went by during which time Akbar Khan made more preposterous and humiliating demands every day.

Then, one day, 23rd. December, Macnaghten set out with some of his staff to discuss terms. While he was discussing proposals with Akbar Khan he was seized from behind, and Akbar Khan shot him through the body which was at once backed to pieces by the knives of the assassins. Trevor, who was with him slipped from his horse and was immediately cut to pieces. Lawrence and MacKenzie were taken prisoners.

General Elphinstone seems to have made no attempt to avenge the death of Macnaghten, and his delayed action led to great confusion among the troops. The next day Captain Lawrence stated that the chiefs wished to continue negotiations on the lines initiated by Macnaghten, and Major Pottinger was selected as the fittest person to deal with the situation. He was not encouraged by the Military authorities to protest against the humiliating terms of the treaty, and so was forced to agree to them. Money was poured out like water, with fruitless results. Practically all the guns were handed over to the enemy and many hostages were given. The wives, the sick and the wounded were sent into the city in charge of Dr. Berwick and Dr. Campbell. Then on 1st. January 1842 the treaty was signed, following which the ill-fated retreat commenced on the 6th, although repeated warnings were received that the chiefs could not be trusted, for while they had guaranteed safe passage through the passes, they yet intended to attack the troops as soon as they quitted cantonments.

Shelton had begged Elphinstone to let the carriages of the gun-waggons go out earlier, that they might form a foot bridge over the Kabul river, but got snubbed for his pains. Colin Mackenzie urged him to expedite the advance and at last a reluctant assent was wrung from him. General Elphinstone had previously sent orders to Nott at Kandahar

and Sale at Jalalabad to evacuate their camps, an order which they fortunately refused to accept. There is no need to go through the horrors of that pitiful retreat, in which many were merely hacked to pieces and the bulk died on their tracks. Only a wounded doctor, Brydon, on a dying pony struggled at last into Jalalabad to tell the tale.

Such a story has few parallels in history. Although in the Great War English armies were sometimes decimated, and greater numbers were killed, they always gave as much and more than they received. Never was there an instance of such lack of generalship and absence of grasp of the situation. A whole army was marched out into the open away from its natural defences and forced to enter defiles and passes which were known to be infested with hostile tribesmen. It consisted of 4,500 fighting men including 690 Europeans, with English ladies and children and 12,000 followers, and all were wiped out in the course of a few days. Some perished in the snow, but the vast majority fell victims to a savage enemy. Only a few officers and ladies were preserved alive, although they fell into Afghan hands. In the Khurd-Kabul Pass 3,000 men perished, many slaughtered by the long knives of the Afghans like sheep, among them Captain Paton, the assistant Adjutant-General and Lieut. Sturt of the Engineers, who had exerted himself with unfailing activity. His wife was the daughter of Sir Robert Sale. Believing that Akbar Khan would take care of them, if placed under his protection, Lady Sale, Lady Macnaghten and other widows and wives were handed over to his care. Brigadier Anquetil and Captain Nichol fell with most of the remnant of British officers at a barricade erected across the Jagdalak Pass. A few struggled on towards Gandamak and sold their lives dearly. Captain Soutar of the 44th. who had wrapped the regimental colour round his waist, was taken prisoner. Still a few, Captains Bellew, Collyer and Hopkins, Lieutenant Bird and Drs. Harpur and Brydon struggled on to Fatchabad, 16 miles from Jalalabad, but as stated above, of these six only Brydon reached his final destination.

The advance guard had consisted of the 44th., 4th. Irregular Horse (Shinner's Horse), Sappers and Miners,

Mountain train and the late Envoy's escort. The main body included the 5th. and 37th. N. I., Anderson's Horse and the Shah's 6th. Regiment. The rearguard was composed of the 54th. N. I. and 5th. Cavalry.

The Commander-in-Chief had been consistently opposed to the scheme of Afghan invasion but now there was something more to consider than the restoration of Shah Shujah to his throne. The supremacy of Britain in Central Asia was at stake. Lord Ellenborough had arrived early in 1842 to replace Lord Auckland and it was decided that General Pollock who had been commanding at Agra should be appointed to command an avenging army. He had entered the Indian Army as a Lieutenant of Artillery in 1803 and had a distinguished record of service. He was the first gunner to command a force of all arms, and a more suitable man could not have been chosen.

When Pollock arrived at Peshawar in February 1842 he found a difficult task before him. Brigadier Wild had just failed to get through the Khaibar to the relief of Jalalabad, many of the Sikhs had deserted and 2,000 men were sick in hospital at Peshawar. But with tact and sagacity he taught the troops to recognise in him a father and one moreover, who would never call upon them for an effort which he was not prepared to make himself. The soldiers soon learnt to place in him a child-like faith, and when the hour of trial came they were not found wanting.

By 5th. April, he had collected sufficient men to advance. His force consisted of 8,000 men, in all nine battalions, of which two were British. At 3 a.m. on 5th April the force marched forward to the Kaibar without noise, the flanking columns quietly crowning the heights which were occupied by the enemy. A formidable barrier of stones and trees had been built across the mouth of the pass. The British troops fought admirably under the novel condition, and when the heights had been secured the barrier was easily removed. The advance was necessarily slow, but step by step all was skilfully conducted and by 7th. April Pollock was at Jalalabad.

Shah Shujah had been murdered by his own people on the day that Pollock had entered the Khaibar. Civil war at once broke out at Kabul. Fateh Jang, his second son, was proclaimed, king. Akbar Khan then appeared on the scene. He pretended that he had been in treaty with General Pollock, and thus gaining support, managed to capture the Bala Hissar.

Pollock now aimed at establishing communication with Nott at Kandahar, but it was not till August that he got news of Nott's intention to march upon Kabul. He was also engaged in negotiations for the relief of the prisoners. On 20th. August he set out from Jalalabad, reached Gandomak on 23rd. fought his way with impetuous gallantry through the Jagdalak Pass on 8th. September. Sir Robert Sale himself, being in the thickest of the fight was wounded. He then beat the Afghans on their own ground by their own tactics at Tezin on the 13th. Akbar Khan, meanwhile had sent the bulk of the prisoners to the Hindu Kush, but recognising that the game was up, fled to the Ghorband Valley, taking Captain Bygrave with him. Most of the warriors then hurried away over the mountains seeking safety from the avenging army, whilst Pollock resumed his march and encamped on the Kabul racecourse on 15th. September 1842. Nott having also gallantly fought his way through from Kandahar arrived at Kabul a few days later. The anxiety of Pollock over the prisoners was soon removed for they had managed to free themselves, and Akbar Khan wishing to conciliate the British sent in his last prisoner, Captain Bygrave. General Elphinstone had died in confinement on 23rd. April broken in mind and health, and a few others, but the remainder were in fairly good health.

After a few salutary lessons which M'Caskisill was despatched to give to the scattered enemy and a brilliant action at Istaliff, aided by Havelock, Pollock began to think of withdrawing. Prince Shapur was set upon the throne. The Grand Bazaar of Kabul through which the mutilated body of Sir W. Macnaghten had been dragged and exposed to insult, was destroyed as a mark of displeasure. The Bala Hissar being spared on the special pleading of the chiefs.

On 12th. October the return march began. The news of the victories of Pollock and Nott and the release of the prisoners, was received with enthusiasm in India. Lord Ellenborough had assembled a considerable army of reserve at Ferozepore under Sir Jasper Nicolls in case it might be needed. This force with the Governor-General gave an enthusiastic welcome to the triumphant armies as they returned during the last month of 1842. General Pollock was at that time 55 years old. He lived to the age of 86, by which time honours had been showered upon him. He was created a G. C. B., was presented with a splendid sword by the Government of India, and received the thanks of both houses of parliament. Never were honours more deserved. Low, who wrote an account of his life goes as far as to say that Sir George Pollock saved India for the British. Later in life he was gazetted to the rank of Field Marshall, in June 1870, and was installed Constable of the Tower of London—the highest honour that can be bestowed upon a soldier—on December 23rd. 1871. When he died on 6th. October 1872, he was buried in the nave of Westminster Abbey.

Four years previously, 1839, Ranjit Singh and Lord Auckland had exchanged courtesies at Ferozepore, as the ill-fated but not invictorious Army of the Indus commenced its invasion of Afghanistan, and its march upon Kandahar.

The war had opened with a spectacular display and with dramatic propriety it closed with a similar event, when the home-coming troops marched through a street of 250 elephants, gorgeously painted and richly caparisoned, when the band of the Lancers played "The Conquering Hero" and when feasting and festivities took place in mammoth tents hung with silken flags on which the names of the battles were emblazoned. A memorable campaign closed with gaiety and glitter as each brigade was welcomed upon its successive return to Indian territory.

But what about those who never returned? Were they entirely forgotten? It might then have seemed so, for those were hard-fisted days, when much buffeting made tough soldiers and repeated warfare might have been a

to have dimmed men's sympathies and obscured their compassion. But such a thought could only creep into the minds of those who know nothing of the soldier and his inner feelings. No, the fallen were not forgotten. Whatever may have been said of the Afghan war, the policy which prompted it and the policy which finished it, there were no two opinions regarding the soldiers who fought in it. All unanimously felt that those who fell deserved to be remembered. This was the general consensus of opinion throughout India.

Many monuments in India today keep their memory green, but perhaps the most fitting memorial of them all is the one whose stately finger points to the sky above Colaba as a lasting memento to those brave unforgotten dead of English and Native Regiments who gave their lives in the Afghanistan Campaigns that peace might be enjoyed in India.

CHAPTER X.

The Building of The Afghan Memorial Church.

The Rev. George Pigott was Chaplain of Colaba and the Harbour in 1834 and again in 1838, at the time when the Bombay Army was being concentrated in Bombay, preparatory for embarkation for Sind, in order to join the Army of the Indus. This Army was commanded by Sir John Keane and with it went Mr. Pigott as a Chaplain to the Forces. In October 1839, the first objective of the British Government having been fulfilled by the occupation of Kabul, the Army of the Indus was broken up, and February 1840 found Pigott back in Colaba, when there was still vividly impressed on his mind the necessity of erecting a monument of some sort to the memory of those who had fallen in the Campaign in which he had taken his share. The disastrous events which followed, no doubt strengthened him in this purpose, but certain local conditions also opened up opportunities of which he was not slow to avail himself.

He also, no doubt, remembered that when Government had built the temporary Church of St. Mary's, it was not Government's intention to abandon the idea of building a permanent Church in Colaba, one more suitable for the needs of the troops, for in 1827, two years after the temporary Church had been put into use, Government had sanctioned a further sum of Rs. 30,000 towards the erection of a permanent Church.

On Monday 14th. June 1841 the Bishop, the Rt. Rev: Thomas Carr, carried out his second official visitation of the Church and Cemetery at Colaba. His first visitation must have been in 1835 when he refused to consecrate the temporary Church. On this occasion he noticed that the temporary Church was inadequate for the Garrison's needs, although 460 people could be crowded into the building. The Bishop pointed out that more punkahs should be placed

in the Church, and then called for a complete report of the Chaplain's work. This gave Pigott his first opportunity. In 1827 the British Garrison had consisted of the Queen's 6th. Regt: and 175 other European residents, but now, Mr. Pigott pointed out in his formal return, submitted in July 1841, that of the 17th. Regiment, then in Barracks, 780 were Protestants and that he had in addition 71 Protestant Children and 120 private people who were definitely members of his Congregation. This made out a case for a larger Church. Subsequently on 17th. February 1847, before the foundation stone was laid an official statement sent to the Bishop gives the Protestant total as 1014, of which 44 were officers and their families, 449 were Protestant troops, 26 were Children, 54 staff and families and 416 were non-military Europeans.

But his case was considerably strengthened when on Sunday 18th. July, 1841 the temporary Church appeared to be tottering to pieces. On that day a large portion of the chancel wall fell down and Mr. Pigott at once prosecuted his plan in earnest. He suggested the expediency of the whole building being examined and in a very comprehensive letter to the Bishop, enclosed a copy of the report by Captain J. B. Goodfellow the Garrison Engineer who said, "The building is certainly in a very indifferent state and it is a wonder it has stood so long, considering it was only intended for a few years. However as it cannot last much longer, I beg to suggest it may be pulled down after the rains. If this step is likely to be taken I ought to receive orders to submit a plan and estimate for the building of a new and more suitable permanent Church." It was not pulled down after the rains, as we shall see, but must have been patched up, as it continued in use for "Protestant" troops up to January 7th. 1857 and then for a time was used by the Presbyterian congregation.

In this letter Mr. Pigott also says that it was not in his province to make a comparison between the temporary Anglican Church and the "handsome and conspicuous building" built by Government for the Roman Catholics,

nor with that provided for the Presbyterian (?) Church, for he felt that the claims of the Anglican congregation on the sympathies of the Government would be heard to the extent of Government's ability. He further suggested that it would be possible to provide accommodation for the Regimental School under the same roof as that of the Church. This seems to explain why, in the original plan, a large room was built beyond the wall behind the Altar, a room for many years used as a vestry, (its original purpose apparently having been lost sight of) but which proved such a bone of contention in later years that it was pulled down.

It was thus that the plan for the Afghan Memorial Church came to its birth. The Rev: George Pigott may well be called the founder, for it was not only due to his initiative that the scheme was set on foot, but being a most estimable beggar, his strenuous efforts soon secured the initial sums required before building work could be contemplated. His contemporaries conferred upon him the jocular title of the "Precatory Apostle." All during 1842 he was busy collecting funds and promises of support. Then on 25th. March 1843, a meeting of gentlemen who had responded to his appeal for funds for the erection of "A monument on Colaba" to the memory of such officers in Her Majesty's and the Honorable Company's Services as had fallen during the campaigns in 1838-39 in Sind and Afghanistan., was held in the Town Hall, when the Metropolitan himself the Right Rev: Danial Wilson, was in the chair.

At this meeting Mr. Pigott's proposal was agreed to, and a resolution was adopted that the monument should be a Church at Colaba in which the names of all officers and men who had perished during the first Campaigns should be recorded. Subsequently it was agreed that the names of those who had perished in the campaigns of 1842-43 should be included.

The Building Committee which was formed to carry out the scheme, felt that the occasion which gave birth to the plan required that they should "not think of erecting a cheap

Church." They remembered that in all our European cities the graceful spires and commanding towers of God's Houses constitute their chief ornament, they therefore engaged themselves "in carrying out a design which they believed to be unrivalled by that of few, if of any, other Churches in India, for chasteness and elegance. It remains, then, with the community to decide whether this Presidency is to be adorned by a public monument which shall do it credit and be a Church which shall prove our zeal for God's glory."

The site proposed was near the former temporary building, because it was "most conspicuously open to the view of every ship that enters the harbour, and adjacent to the depot of Queen's troops, by whom it is used as a military Church." The present Chaplain's bungalow now stands on the site of the original temporary Church.

Plans were procured, by the advice of the Metropolitan, from the Ecclesiastical Society in Oxford, but the estimated expense of erecting the Church on these plans very far exceeded the sum that the most sanguine could hope to see contributed for the purpose, and consequently other less expensive designs were sought. At length a plan by H. Conybeare Esqr., son of the Dean of Llandaff, having been approved, and five more years having been devoted to collecting sufficient funds to warrant a start being made, the foundation stone was laid on 4th. December 1847—four years after the festivities at Ferozepore—, by the Hon'ble Sir George Russell Clerk, the Governor of Bombay, in the presence of the Bishop of Bombay, the Clergy and a large concourse of spectators, H. M's 28th. Regiment furnishing the guard of honour.

From this day to his death on 24th. February 1850, Mr. Pigott laboured assiduously to forward the work and not withstanding the many difficulties which encumbered its first beginning, he still clung to the hope that he would one day see the slowly rising edifice completed. This hope was not permitted to be realised. He had been Chaplain of Colaba and the Harbour, off and on from 1834 to 1850 and

and was about to go home for a short leave when he died on board ship and was buried at sea. The walls of the Church were then only 15 feet above the surface of the ground. His name was later fittingly recorded on the floor of the sanctuary.

The Completion of the Nave.

The successor to Pigott was the Rev: Philip Anderson (1816-1857), incidentally one of the most important writers on Bombay History. Before continuing with the building of the Church something must be recorded about this cultured lovable man of letters. Mr. Karkaria wrote of him, in his notes to "The Charm of Bombay":—"This antiquary belonged to the Bombay Ecclesiastical Establishment, being for several years a Chaplain of Colaba. Anderson was the first to make a special study of the antiquities and history of our city as well as of the early English intercourse with Western India. He wrote on the latter subject a book in 1854, which is still very useful because it is based on his study of the manuscript records at the Government Secretariat at Bombay. He was editor of *The Bombay Quarterly Review*, a very able literary periodical which did not survive his death. His *English in Western India*, after being first published in Bombay in 1854 was reprinted two years later in England by Messrs Smith and Elder. In this work he brought his subject to the end of the seventeenth century. It was his intention to treat of the eighteenth century in another volume, and he wrote several articles about it in his "Review" which would have formed a part of this volume; but his premature death put a stop to further progress."

Mr. S. T. Sheppard says:—"Anderson was far from being an ideal historian. He had great diligence and great enthusiasm but a rather old-fashioned pulpit style. One can forgive him everything, however, on account of *The Bombay Quarterly Review* which is unfortunately too scarce nowadays to be known as well as it deserves among those who are interested in the history of Bombay."

It is a pity that Anderson's history stops short at 1708, for during this period he has only the bare references to

Colaba. How valuable a history of Colaba would have been coming from his pen, when he lived through all the years of its greatest development and had all the richest materials at hand. Intending readers of Anderson's *English in Western India* should not be put off by Mr. Sheppard's contention that the author writes in an "old-fashioned pulpit style." Few, one feels, would agree with this, but on the other hand many will find his history of absorbing interest, and written in a free, simple running style.

Mr. Anderson entered into the labours connected with the building of the Church with a hearty energy and with more success in overcoming the obstacles which constantly occurred to delay the work. Due to his initiative, the appeal for funds took a new lease of life and when adequate results were forthcoming building operations proceeded again in earnest.

But after seven years of unstinted work, and when, chiefly owing to his unwearied zeal, the main portion of the Church was so far advanced that services could be held in it, and when he had made all due preparation for its consecration, he was struck down by a mortal illness and died suddenly on 13th. December 1857.

One of the minor problems at this time was "pew rents." It was still the custom for parishioners to pay a rent for their seats and before the Church was finished circulars were sent round asking people to sign their names if they wished seats to be allotted to them. The Committee then met to decide on the amount each should pay. Having decided that Rs. 4/- per quarter should be the minimum, the Bishop's sanction to the arrangement was asked for. The Bishop assented, but suggested that a certain number of free seats should be left.

The Ceremony of Consecration was postponed till the next year owing to Anderson's death. Strangely enough, neither of the two Chaplains who had been wonderfully instrumental in furthering the project in its initial stage lived to be present

at the consecration. This ceremony was performed on 7th. January 1858 by the Rt. Rev: John Hardinge, the second Bishop of Bombay, H.M's 28th. Regiment, by a strange coincidence again furnished the guard of honour.

The Nave was now completed, but much had yet to be added. The expense already incurred had amounted to Rs. 1,27,000, of which Government had contributed Rs. 68,644.

The year of the consecration of the Church, also saw the end of the Great Munity and the passing of the East India Company. From this time onwards the British Government took over the administration of affairs in India.

In 1858 the wall below the great west window was still perforated and formed an open screen through which the sea breeze passed, ventilating the Church, and behind this screen was a large and commodious room used as a vestry. Although the Church was used for the celebration of Divine worship there yet remained much work to be done, before the full purpose of the subscribers was fulfilled, viz, the completion of the tower and steeple, the addition of a porch and vestry, and a peal of bells. Coloured glass for several windows was to come out from England, and above all the Memorial Tablets.

It was also intended at this time to record the names of every individual officer and soldier, in memory of whom the Church was built, in vellum rolls, to be deposited in the Vestry and to record on brasses or marble slabs on the chancel wall the several regiments engaged in the campaigns commemorated with the names of the European Commissioned officers who fell. How far these intentions were carried out will be seen later. No mention is ever made again of the "vellum rolls," and they have not been found to be in existence. No permanent Vestry has yet been built in which to place them.

The absence of stone inscriptions in the chancel up to this time was due to the failure to obtain suitable marble slabs, or the services of workmen who could engrave brasses, excepting at an enormous expense.

The intention was also to add the following general inscription in the Vestibule of the Church.

This Church is dedicated
 To the Glory of Almighty God, in memory of
 Those officers and private soldiers
 Who in the invasion of Afghanistan,
 in the retreat from Cabool
 and in those days of Victory
 at the Kyber Pass
 at Jellalabad, Jugdulluck and Tezeen,
 At Kandahar, and Ghuznee
 and in the re-occupation of Cabool
 which restored
 the supremacy of British Power
 and the dignity of the British Name
 in the East

FELL IN BATTLE OR IN SICKNESS

mindful of their duty
 and obedient to the command
 of their Country.

Consecrated as the
 Church of St. John the Evangelist
 A. D. MDCCCLVIII.

The Tower and Spire.

After Mr. Anderson's death, the Chaplaincy suffered from a number of short appointments which was naturally reflected in the progress of the work. From December 1857 to June 1858 no less than four Chaplains officiated. From June 1858 to January 1860 three different Chaplains were in charge. Then came the Rev: Dr. Ward Maule who stoutly carried on the work his predecessors had commenced and to whose credit it is that at the fag end of the work he managed to raise Rs. 50,000 towards building the tower and completing the Church externally. He was renowned as the handsomest

clergyman in Bombay, and the last of the Military Chaplains of the old regime.

In February 1859 Mr. H. G. Wilcox submitted plans for the tower and steeple which involved reducing considerably the original height of the spire as well as the two upper compartments of the tower. This was not only to reduce costs but also because the height of the Church had been reduced in course of construction. When Colonel Tremenhære saw the plans he thought the reduction in height was overdone. Later Captain Fuller, the Civil Architect produced a plan which was also a modification of the original design "in order to meet the financial exigencies." The alterations consisted of the omission of pinnacles at the base of the Spire and a reduction of 25 feet in the total height including the upper part of the belfry. Asked to explain why again the estimates for the tower and steeple had to be increased Mr. Wilcox replied, "No building of the description has ever been erected before in Bombay and there is consequently no data or guide from which to deduce rates."

At this stage a Parsee citizen of Bombay, Sir Cowasjee Jahanghir came forward with the generous offer of Rs. 15,000, half to go to help to complete the spire and the other half to supply an illuminated clock to be placed in the tower, as he could not "but remember that many thousands of my own countrymen perished in the disastrous Afghan War." Unfortunately the amount for the clock could not be accepted. The spire was then completed to a height of 210 feet on 10th. June 1865, at a total cost of Rs. 56,500, chiefly raised by private subscriptions..

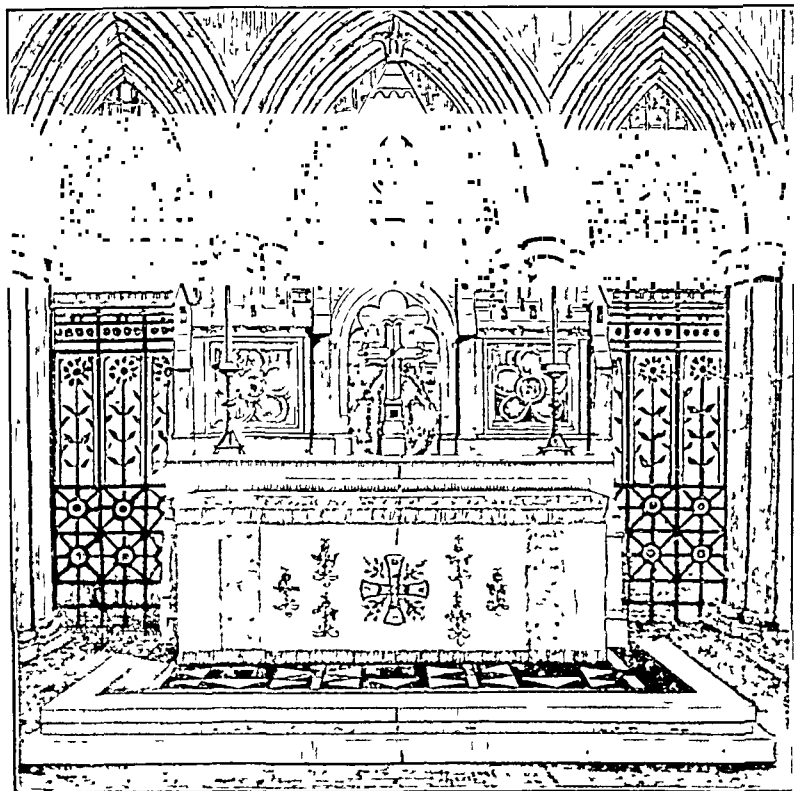
Three months later when the complete work had been inspected by Mr. Conybeare, the designer, Colonel Tremenhære of the Royal Engineers, Mr. Wilcox, Civil Engineer and Captain Fuller R.E. a Government Resolution in the Ecclesiastical Department, No. 184 of 24th. October 1865 appeared with the information that "the Church may be considered finished, excepting that it is contemplated to build a vestry."

CHAPTER XI.

The Interior Work.

Government's pronouncement that the Church might be considered finished applied, of course, only to the exterior. The troubles of the Committee were not at an end. The tremendous task of adding memorials and furnishing the Church was still to be undertaken. Up to 1865, Rupees 3,000 had been spent on memorial slabs and fifty marble tablets had been placed on the Chancel walls bearing the names of 129 officers who died in the Afghan War of 1838 to 1843. A plain white marble slab was also placed in the wall near the main entrance recording the fact that the Church was built in memory of those "who fell, mindful of their duty, by sickness or by sword in the Campaigns of Sind and Afghanistan. A.D. 1838-1843." You will notice how much more restrained was the inscription on the slab which was actually erected compared with the one originally intended, and recorded among the proposals of the Committee in 1858.

In 1882 work on the interior was carried a further step forward by the Rev: C.F.H. Johnston, afterwards Archdeacon so as to include memorials to those who died in the Afghan War of 1880-1882. A general memorial, consisting of a series of white marble tablets bearing the names of 58 officers who died, was suitably placed in the space above the principal entrance. At the same time special memorials were added. The three arches of the wall behind the Altar were bare up to this time. It fulfilled an obvious want to fill them in with ornamental work in marble, adapted as special memorials. A new Communion Table was also placed in the Church as a memorial from the wives of two officers who were constant communicants at the Church when their Regiments were stationed at Colaba. The marble steps, on which the Altar stood, adapted themselves readily to other memorials. It was the intention at this time to proceed with the furnishing



AFGHAN WAR MEMORIAL IN ST. JOHN'S CHURCH, COLABA, BOMBAY.

The Illustrated London News, March 20 1884

of the whole of the interior as a memorial of those who died in the War, but owing to want of funds these designs could not be carried out.

THE COMPLETION OF THE INTERIOR.

Interest in the Church was again widely aroused by the tall athletic padre, the Rev: C.E. de Coetlogen, the warmest favourite of the soldier in 1895, but it was not till the Rev: Henry Rountree started his energetic ministry at Colaba in 1902 that a fresh appeal for funds was made, twenty years after the previous one. He set about the task of raising funds in order to add carved choir stalls, a chancel screen and the completion of the tiling of the chancel floor according to designs, in keeping with the rest of the memorials, obtained in 1880 from Mr. Butterfield, one of the most celebrated Church architects of his day.

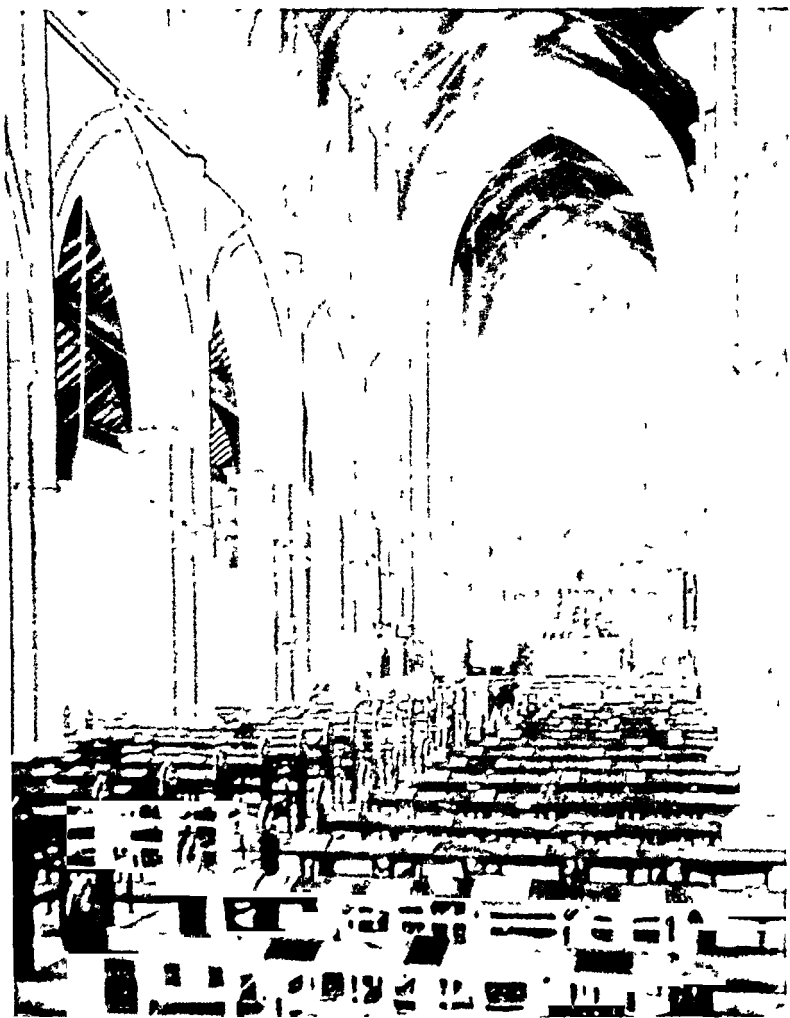
Hitherto the Afghan Memorial Church had possessed but one bell, but it came to grief just about this time and so Mr. Rountree included the need for a peal of bells in his appeal.

The Committee felt the "events of the present time, the Coronation of H. M. King Edward VII, the successful termination of the long and bloody war in South Africa, and the sudden springing into life of the British Empire, events which appeal so strongly to all true patriots, render the present time a peculiarly suitable occasion for making a strong effort to complete this memorial of those who gave their lives for the Empire." It was also pointed out that there had been other frontier wars since the last Afghan War, and the new works might suitably be identified by tablets with any particular regiment or corps or individual desiring to commemorate fallen comrades.

The sum asked for was Rs. 20,000 and the appeal was sent out in August to all regiments who had fought on the Afghan frontier accompanied by a pamphlet giving account of the history of the Church and me

Although those stones, for the most part, are plain slabs, yet stories are to be found, nevertheless, in those plain un-garnished tablets, stories that tell in simple language of doughty deeds performed, of heroic deaths, of treachery revenged, so that when the British soldier returns to his home, after his service at Colaba, he will retain many useful lessons of the Afghan Wars derived from the brief narratives on the walls of the Memorial Church. He will recall the name of that brilliant political officer Lieut-Colonel Sir Alexander Burnes, who was the first to be murdered when the storm of massacres broke out on 2nd. November 1841, and the name of Sir William Macnaghten, treacherously stabbed to death by Akbar Khan, the leader of the hostile Khans. He will recall to mind the unfortunate Major-General Elphinstone who was a prisoner in Kabul and died, broken in mind and health, on 23rd. April 1842, before General Pollock could arrive with the avenging army. He will remember how Major Sir Louis Cavagnari came by his death, and how Captain Gonville Warneford, of the Bombay Political Department and of the 44th. Gurkhas, was treacherously murdered in the Aden Hinterland. He will recollect how Major R. J. Le Poer Trench, Major Sidney J. Waudby and Lieutenant Francis C. Stayner, of the 19th. Bombay Native Infantry, died while gloriously leading their men. Brigadier-General H. F. Brooke, Lieut-Colonel Galbraith, Lieut-Colonel A. G. Daubeney, of the Royal Fusiliers, are also among the names of the roll of fame.

The imposing array of officers, of the Bombay Army possesses pathetic interest for local visitors to the Church. Brigadier-General Brooke was Adjutant-General of the Bombay Army, Commanded the Second Infantry Brigade and he fell during the sortie from Kandahar against Deh Khoja on August 16th. 1880, while endeavouring to save the life of Captain Cruickshank, of the Royal Engineers. There are several names recorded, also, of those who were killed at Maiwand, on July 27th. 1880, including that of Captain Percy Heath, of the Bombay Staff Corps. The forcing of the Khyber Pass and the relief of Jellalabad filled many a British grave amid the rugged hills of Afghanistan, and



ST. JOHN'S CHURCH, COLABA.

(Taken by His Grace the Metropolitan in India and Bishop of Calcutta on the 21st Nov. 1937, when visiting Colaba during the Bombay Diocesan Centenary celebrations.)

CHAPTER XII.

Specifications, Windows and other Details.

St. John's Church consists of the nave and aisles, 187 feet in length, and 58 feet in breadth, with a chancel 49 feet long and 27 feet wide and Tower and Spire. The style of the Church is Gothic, the walls are of rubble faced with coursed Kurla stone (buff coloured basalt). The piers, arches, coignes and dressings are of Porbunder stone, very similar to the Caen stone of our English Churches. The roof is an open one, of varnished teak-wood, with a pitch of fifty degrees. The height of the Church is 60 feet and the chancel arch 50 feet. At the base of this arch on the south side, first of all, stood the stone pulpit, with a big reading desk on the other corresponding side. The floor of the chancel is of encaustic tiles imported from England.

STAINED GLASS WINDOWS.

Some of the stained glass windows were on order from the beginning as being part of the original plan and estimate. In their journey from England they not only had to face the risk of breakage, but also the perils of the sea, which was a very real thing 80 years ago, when the largest vessels were at most of 1,000 tonnage. One window went down with the St. Abbs on 6th. October 1855.

In April 1865 forty-two stained glass windows arrived, all gifts from private individuals. These were to be placed in the triangular apexes of the 21 lancet windows on either side of the Nave. The remaining portions of the nave windows were fitted with venetians instead of glass. Recently during the years 1932-37 quarried coloured glass windows have gradually taken the place of the venetians as money has been available from Government for the purpose.

In the clerestory are 30 lancet windows, glazed with coloured quarries. At the West end of

windows, one in the South aisle behind the organ filled with plain glass, but the one in the North aisle, behind the side-altar is a memorial window, a gift from Colonel Barr, in memory of General David Barr of the Bombay Army, born 6th November 1784. The remainder of the inscription is missing and part of the window. It cost Rs. 2,000 and arrived on 21st June 1862.

It is of interest to note here that Major General Harry Barr, of the Bombay Army (no doubt a member of the same family) was in 1876 the only surviving Trustee of the Bombay Steamer Fund, when he decided to hand over the money to the Municipal Commissioners for the purpose of providing a swimming bath for European families, as in the first instance the money was raised privately to provide shelter for European Families obliged to land and wait at Aden when changing boats on their way to or from India. The Breach Candy Swimming Bath is the outcome of the development of this trust today.

On either side of the chancel of St. John's Church are three lancet windows filled with glass similar to that in the clerestory windows.

THE GREAT WEST WINDOW.

The great west window consisting of five lights with tracery above is one of Wailes's best works. He appears to have had before him the most ancient models. In early Christian art a favourite subject was the sacrifice of Isaac, to illustrate the agreement of the Old and New Testaments. A picture of it is described in Ecclesiastical History as early as the time of Gregory of Nyssa; and in A.D. 676, when Wilfred arrived from Rome, he is said to have brought with him the two first specimens of painting ever seen in England. The subject of one, which he placed in St. Paul's Church, Yarrow, was Isaac bearing the wood for sacrifice, and below that the Saviour bearing His Cross. Following these, Mr. Wailes seems to have represented the gradual development of truth in the Old and New Testaments, the culmination of Divine Mercy in Jesus Christ, the King of Glory.

With this view he has placed in his window, on a reduced scale, at the foot of the central compartment, the offering of Isaac and above that again, the principal figure, our Lord seated in majesty and power. In the rest of the window, the lowest compartments represent the types of the Old Testament; above are the eight writers of the New Testament, with whom the roll of inspired scripture terminated. In the tracery of the upper portion are also appropriate emblems.

THE GREAT EAST WINDOW.

Over the Eastern entrance is a large triplet lancet window filled with stained glass of a beautiful design. It arrived from England in 1857, but remained unpacked in its box for some time after the Consecration because a further Rs. 2,000 was required to meet its cost.

THE BAPTISTRY WINDOW.

A beautiful stained glass window with triple lights is also to be found in the south wall of the Church, at the East end of the South aisle. The inscription underneath is:—"To the memory of Philip Anderson, Pastor of Colaba, Bombay, Born 25th May 1816, died 13th December 1857." The portion of the Church here was intended for the Baptistry, and the subjects of the window, from bottom to top in the centre division are:—Our Lord being Baptised by John the Baptist, Jesus blessing little children and saying "Suffer little children to come unto Me," Jesus telling Nichodemus that he must be born again, of water and of the Spirit, St. Peter baptising the Centurion, and at the top Philip baptising the Etheopian. The divisions on either side also have appropriate subjects connected with this great sacrament.

The large Font of antique form was placed, before 1858, under this window, a most proper place and beautiful conception. The Baptistry also had its own door-way. The great door-way in the centre of the East front (entrance) is flanked with a smaller door on eith

one on the north side leads to the space under the tower, which is just large enough for a clergy vestry. The one on the south led into the Church, through the Baptistry, where Philip Anderson's memorial window could be easily seen.

Unfortunately as no vestry has yet been supplied for the Church this space, originally planned and intended for the Baptistry, was enclosed, subsequent to 1858, with temporary wooden screen and curtains to form a choir vestry and the Font was moved into the main vestibule where it detracts from the beauty of the entrance and partially obscures the marble slab which records the reason of the Church's inception. It is to be hoped that one day a vestry may be added, so that the Font may be restored to the Baptistry, and the public permitted to have a full and near view of the Baptistry window as was the intention of the original designers.

This would not only restore the original beauty of the Church, but it would also increase the present often cramped seating accommodation. Over the door into the Baptistry on the inside, is a marble tablet let into the wall. This again is hidden away in the temporary choir vestry. The inscription on it is:—

“ In Memory of
Philip Anderson, M. A.
Chaplain of Colaba for Seven Years
Departed this Life on 13th. Dec: 1857
in the 42nd. Year of his age.

In Life his People Loved Him
In death they bless his Memory and Pray
That they together with him may attain
The Resurrection Unto Eternal Life.

Erected by the Congregation.”

ORIENTATION.

For the sake of appearance an ancient custom was departed from and the position of the building is inverse to that usually, but not universally, adopted. The builders followed the example set by the great Church of Antioch in early ages and by St. Peter's at Rome in modern times, in placing the chancel at the West end. They were also observing a good rule for India, when it was their intention to have a large glass window over the Altar. In Churches, where glass windows have been so placed behind altars erected at the East end, it has generally been found necessary to dim the light in some way or to cover them up altogether.

The effect when the great East door of the Memorial Church is first passed is extremely imposing in consequence of the length and loftiness of the building, the severe simplicity of the architecture and the "religious light" diffused by the various colours of the windows.

THE PORCH.

A word must be said about the Porch. It was originally intended to have a porch but due to the long delays the original design got lost. A "chupper" one was erected for many years at the expense of Government before the rains and pulled down again after three or four months. As money was not available and the Chaplain, Rev: W. Maule, was anxious to get the permanent porch erected while the tower was being built, he took the bull by the horns and advanced the money from his own pocket. It cost Rs. 6,500 and was completed in August 1865. Government later refunded to him half the amount of the cost.

THE CONSECRATION DEED.

The Rev: Philip Anderson together with a number of residents of Colaba signed the petition asking for the Church to be consecrated and to be called the Church of the Evangelist. The deed is a very simple one.

sealed with the Episcopal seal of J. Bombay (The Rt. Rev: John Hardinge) on 7th January 1858, the seventh year of the Bishop's consecration. In the deed the length of the building is given from East to West as 187 feet and width from North to South as 58 feet. It had been the wish of the Building Committee to secure by inclusion in the deed the prohibition of monumental sculpture in the Memorial Church, but nothing is said in the deed on this subject.

At a meeting of the Building Committee held in the Town Hall on 21st. December 1851, it was resolved that Monumental sculpture should be altogether prohibited and that the prohibition should be secured if possible by the terms of the Deed of Consecration. This decision was arrived at first on general grounds, as "It is indisputable that a heterogeneous collection of monuments must be destructive of the architectural effect intended by the original builders," and on the particular ground "of the immediate purpose with which the Church was built, which renders it peculiarly objectionable to permit the Monumental character of the edifice and the inscription which belongs to the entire Church to be obscured by the gradual accumulation of other conspicuous monuments in the interior." At the same time the Committee was "unwilling to procure the absolute prohibition of the custom of recording within the shelter of the House of God the names and Hope of His departed servants although the practice of laying the body within the precincts of the Building, in which the custom originated and on which its fitness largely depended, has been in great measure abandoned."

Nothing however concerning this subject appears in the deed. The Bishop evidently felt that it was unfitting to place such details in such a document. He therefore wrote to the Governor in Council in December 1857 asking that a letter should be written to the trustees embodying an order of Government, and conformable with their wishes.

In response to this the Secretary to Government wrote letter No. 54 dated 16th. January 1858 to the Trustees, stating that, "The Rt. Honourable the Governor in Council

has resolved that monumental sculpture shall be absolutely prohibited in St. John's Church and that monumental records erected in it shall be limited to paintings or inscriptions on the glass of the windows, and to inscriptions on plain slabs of metal or stone not exceeding six square feet in superficial extent inserted in the wall or floor exactly flush with the adjoining portion of its surface.

2. His Lordship in Council has also resolved that the Chancel walls shall be reserved free from any monumental slabs whatsoever, besides those already designed for that part of the Church and that no tablets shall be affixed to any of the Pillars.

I am desired to request that you will be good enough to place this letter among the Church records to be handed down for the direction of Future Trustees."

THE COST.

You can make bricks without straw but you cannot put bricks into a building without cost. The finding of money to build the Church was a great problem for the Chaplain and the Building Committee throughout all the stages of the erection of the Church and the adding of memorial tablets and suitable furniture, including the organ.

The original estimate, when Government gave their sanction for the building on 13th. December 1847, was Rs. 69,183. Government's decision to give Rs. 30,000 in 1827 was confirmed in the Hon'ble Court's despatch No. 3 of 1851, on the grounds that, "the want of Church accommodation in Colaba, which led us in 1827 to sanction the erection of a Church at a cost of Rs. 30,000, has become much more urgent in consequence of the increase of the population, while the Church now in progress is not only calculated to meet this pressing want on the part of the residents generally, but will afford accommodation for 400 of our Troops."

From the first, estimates proved to be greater foundations were found to be

originally expected, then such essential items as doors, superintendent's commission etc, were found to have been overlooked. Also, as the work progressed the estimates for the windows, roofing and plastering proved to be too low and at the close of the year 1850, when Rs. 35,000 had been expended and only a fourth part of the building had been constructed, the Building Committee were at their wits end to find the money in excess of original estimates. In desperation they were obliged to apply again to Government and they were greatly encouraged when a promise was made by the Honourable Court of Directors in April 1851 that Government would contribute a sum equal to that which may be subscribed by the public. It may be here observed that from the first to last the estimates had been exclusive of the Spire, which it was proposed to leave for future provision.

With shortage of funds, progress was naturally slow. In 1853, a new estimate, amounting to Rs. 1,02,959 was framed showing that nearly Rs. 54,000 were required for the completion of the building. A second circular was thus put out on June 1st of that year and by great exertions when more subscriptions were raised, work was resumed.

Two years later it was found that Rs. 1,18,512 was required, and in 1857 when Government had subscribed Rs. 66,949, on the Carnegie principal, and money was still wanted the Committee was loath to make a third appeal to the public. The estimate increased at every stage till by 1865 it had amounted to Rs. 1,27,000 without the Steeple. Under these circumstances the Committee and a few other gentlemen agreed to subscribe amongst themselves Rs. 9,000 and as Rs. 1,500 were subscribed in small sums by the inhabitants of Colaba, and another Rs. 1,500 by the disinterested liberality of the superintendent of the work, who contributed his commission fees, the funds were at last sufficient to enable the work to be completed.

The spire cost Rs. 56,500, the Porch Rs. 6,500 making a total of Rs. 1,90,807 not including the cost of the compound wall and railings or any inside furnishing or memorial tablets.

The cost of these is dealt with separately. The whole amounted finally to Rs. 2,10,895.

Government's total contribution amounted to Rs. 1,12,101 up to 30th. November 1865 after which date they refused any further expenditure of public money on the work.

The sum expended was a large amount and connected with the facts that numerous delays occurred and at least two official estimates were shown to have been defective, an impression may have been formed that the funds had been misapplied or carelessly expended, but this would be altogether erroneous.

The following comparison of the cost with that of other buildings is the result of careful calculation made with this very purpose of testing the comparative cost of the Colaba Church :—

The cost of the Town Hall was at the rate of Rs. 18/- per square foot of ground covered.

Grant Medical College	..	..	..	Rs. 10/-
The Free Scotch Church	..	..	..	„ 10/-
The Scotch Church in the Fort	..	..	..	„ 8/-
Colaba Church	..	..	..	12/- and a little more.

If the massive and handsome stone piers and arches, the elaborate tracery and glass of the large windows, the encaustic tiles of the chancel and above all, the height of the building be regarded, the foregoing statement is satisfactory evidence that the money was scrupulously and economically appropriated and that throughout the long period which elapsed since the first subscription, the Committee conscientiously fulfilled its responsibility to the subscribers.

In December 1868 the duties of the Building Committee came to an end, and the body of Church Trustees then formed took over henceforth all duties in connection with of the Church.

THE CHOIR STALLS.

The choir stalls are evidently according to the original intention and no inscription relating to them can be found. They are nevertheless suitable and solid, with high backs pierced with open squares containing flowery wrought iron designs.

THE ALTAR RAILS.

The Altar rails are of brass, supported by brass standards at suitable intervals. No inscription has been traced. They were no doubt added about 1882.

THE CHANCEL FLOOR.

The Chancel floor was completed about 1903 to match the Sanctuary floor put down in 1882.

THE LECTERN.

The fine brass Eagle Lectern arrived on May 2nd 1865. The marble base for the Lectern was added in 1894.

THE FONT METAL SCREEN.

The work connected with the Metal Screen near the Font was carried out by Mr. Higgins "One of the most eminent metal workers in England who had come out to Bombay to superintend that branch of work in the School of Art."

CHAPTER XIII.

The Church Bells.

The bells are a much treasured possession of the Church. They are unique in being the only peal in use in Western India, except a small one of four at Mount Abu. The church of the Holy Name at Panch Howds, Poona, also possesses a peal of bells but as they have no mechanical device to enable one man to ring them they can never be used.

With a rapidly fluctuating population a team of bell ringers cannot be maintained with any degree of continuity, so although the Colaba bells cannot be "swung" as bell ringers understand the word, they have a mechanical contrivance which enables them to be pulled by one person and their tuneful chimes add quite a home-like charm to Colaba on Sunday mornings and evenings.

This beautiful peal succeeded the bell which had been in use as far back as December 1857. This bell had been purchased at the cost of Rs. 175 and weighed cwts. 14-2-10. Later in January 1859, when it was found that the Building Committee had still not paid the bill, Government sanctioned the cost being borne by the state. It was removed while the spire was being built and re-erected in 1868. It was a sweet toned little instrument and its duty was plainly inscribed on the rim:—"Tell it out among the brethren that the Lord is King." But it came to grief one day during the monsoon and its voice became cracked in consequence. It remained dumb for nearly two years, until the Rev. H. Rountree had it recast at the dockyard at Mazagon.

Not satisfied with this work, although it was commendably done, he appealed for funds in 1902 for erection of a new peal of bells. A handsome response was made by Mr. Cayzer of Gartmore, Perthshire, a former

who presented the peal of eight bells, in commemoration of his wedding. He had been married by the Revd. W. Moule in St. John's Church on 16th May 1868, thirty-four years before. They cost Rs. 8,000 and were made by John Taylor & Co., Founders of Loughborough.

In May 1904, they were dedicated to the service of God. The Band of the 1st Cheshire Regiment, conducted by Mr. Birkby, accompanied the anthem and the hymns at the service.

A resolute explorer, who cares to grope his way up the stone spiral staircase and then up precarious ladders to the haunt of spiders and dust may decipher, with the help of a hurricane lamp, the inscriptions on the bells. The inscription on Bell No. 1 was taken by the Chaplain as his text on the occasion of their dedication :—

The inscriptions are as follows :—

No. 1 (27 inches).

"Tell it out among the heathen that the Lord is King."

No. 2 (28 inches)

"Let the Earth and Sea and Sky
From depth to height reply,
Let Jesus Christ be praised."

No. 3 (29½ inches)

"We give thanks to Thee for Thy great Glory,
O Lord God, Heavenly King, God the Father Almighty."

No. 4 (31 ½ inches)

"We worship Thee, we glorify Thee."

No. 5 (34½ inches)

"We praised Thee, we bless Thee."

No. 6 (35½ inches)

"Glory to God on High and on earth peace,
goodwill towards men."

No. 7 (39 inches)

"Where'er the sweet Church Bell peals over hill and dale,
May Jesus Christ be praised.
O hark to what it sings
As joyously it rings:
May Jesus Christ be praised."

No. 8 (44 inches)

"Thus evermore shall rise to Thee
Sweet hymns of praise from land and sea."

The tenor bell weighs fifteen hundredweights. Government permitted the Chaplain on July 5th 1904 to sell the old bell to a firm of bell founders in England to be recast for use elsewhere. Because "it had been dedicated to God for a special service," the proceeds were allowed to go towards the cost of the new organ.

CHAPTER XIV.

The Vestry.

The question of the vestry requires a chapter of its own as a vestry in the proper sense does not exist.

Mr. Conybeare designed a room in the first instance to be situated beyond the chancel in order to provide a school room and, incidentally, better church ventilation, thinking that a current of air would rush into the chancel through the large windows of this room. The East wall of the Chancel, which was left as a perforated screen, would otherwise have been a solid wall. But this as a ventilation scheme proved a miserable failure and the room being a temporary structure did not commend itself to anyone. Much dissatisfaction was felt by all parties over a considerable length of time.

Besides, the method of communication soon necessitated serious consideration. The Committee tackled this seriously at a meeting of 26th. March 1858 when they "resolved that the door at present communicating between the" "vestry room" and the Church be closed up and a new door opened on the Northern side of the Church, in the compartment below the rails, that a covered passage be made to communicate between the vestry room and the proposed door in the Church." They also wrote to the Bishop on the subject saying that the vestry was "inconveniently placed," and asked for his approval to their proposal to add a covered passage connecting it with the Church. The Bishop then suggested that a new vestry might be erected either on the north or south of the chancel, and which, if placed at a few feet distant from the wall and designed of an octagonal form might become an ornamental addition to the whole structure. It is doubtful if this "covered passage" were ever built for we find that later in 1863 Mr. Wilcox, who superintended the construction of the building for some years prepared an estimate for a vestry amounting to Rs. 5,220. Colonel Tremenheere in giving a professional opinion on behalf of

vestry is obtained at the present time by partitioning off the Baptistry with wooden screens and closing up the smaller entrance door to the Church at the East end, a most regrettable arrangement. Owing to the loss of this door it is now proposed to make another alternative doorway for the congregation on the "North" side, near the organ, at a cost of Rs. 3,000. If funds had been available it would have been a good scheme to have built a vestry outside this proposed new door instead and to have restored to the public the present door used by the Choir. It is to be hoped that some day this will be done.

CHAPTER XV.

The Organ.

Church music has been most fittingly adapted to the organ, and no more satisfying instrument has been built to combine the effect of a whole orchestra and lead and uplift voices to almost celestial heights. Accordingly a good organ is felt to be a most necessary and almost indispensable part of Church furniture. Colaba Church is not lacking in this respect having an organ which is considered a sweet toned instrument and does excellent service, but its acquisition entailed much labour on the part of a number of Chaplains, through quite a number of years.

The one now in use is the third organ purchased for Colaba. The first, although a good one when bought second-hand on 21st October 1844 for the original Church, at a cost of Rs. 800, was not considered powerful enough for the new Memorial Church. Hence a new one was bought from Holdich, "the celebrated maker." in England, a fine toned instrument, in October 1855. This cost £450 and did good service till 1872 when it began to give serious trouble. In that year the Rev. W. Jones spent Rs. 1,450 in putting it into repair. Later when Government agreed by a Resolution of 29th August 1889 to accept responsibility for all repairs to the organ, a grant of Rs. 1,000 was made on its behalf. Government again in 1898 spent Rs. 1,530 upon it.

But by this time the instrument was almost on its last legs. It had a severe shaking when the monsoon brooke on 6th June 1897 in the time of the Rev: H. W. Nelson and took the department which was repairing the roof over the organ, by surprise. The organ was so badly damaged by the torrent of rain which entered in upon it that patching was not enough, and when, later, experts said nothing less than five or six thousand Rupees would put it right, the Rev: H. W. Nelson who was then in charge, said that

ought to pay, as a Government Department had left the Church roof exposed at a dangerous time of the year. But Government having taken some time in considering the matter, eventually decided, when Mr. Nelson had gone, (He received orders for the Frontier on 22nd. September and departed on 24th), in a Resolution No. 496 of 8th December 1897, against accepting any responsibility. However the Rev: G. H. Lewis, his successor, returned to the argument with such incontrovertible evidence that Government reconsidered its decision and reversed its attitude in Resolution No. 224 of 27th April 1898, with the result that "a note was to be added that the organ of the Church is also to be kept in repair by the Executive Engineer."

In this month Mr. Lewis left and between his going and the coming of the Rev: Henry Rountree in March 1902 three different Chaplains held office at Colaba. But although no great progress was noticed openly yet much quiet work was being done, first in the matter of getting quotations for repairs, or alternatively for a new organ, from almost all known organ builders, and secondly in the matter of raising funds. Among those who competed by examining the organ and giving quotations were Norman & Beard, Norwich; Telford & Telford, Dublin; Brindley & Foster, Sheffield; Foster & Andrews, Hull; Willis & Sons, London; Jones & Sons, London; Hill & Son, Islington; Bevan of Lahore and Hurry Bros, of Calcutta.

In 1902, in spite of repeated botch-work since 1897 the organ was given up as hopeless by the Committee unless a big sum were spent upon it, and in 1903 Mr. Rountree included it in his appeal for Rs. 20,000 for completing the interior of the Church.

It was thought that if about Rs. 6,000 were raised by private subscriptions Government might be willing to grant Rs. 5,000 and allow the parts of the old organ to be incorporated in a new one. Although this project was strongly supported by the Bishop and by Government in their letter

No. A61 of 19th January 1904, the Government of India finally turned it down. Their decision was quoted in Resolution No. 1130 P.W.D. dated 20th April 1904.

Yet in spite of this discouragement, when early in 1905, Rs. 4,037 had been collected the Committee felt justified in taking the plunge and the Rev: G.R.A. Courtice, who was the Chaplain concluded an agreement with Hurry Bros. for a new instrument costing Rs. 9,850. Hurry Bros. promised to complete the work by December 1905, but they belied their name and delayed the work so much, that it was not finished till May 1907 when the Rev: H. Mould was Chaplain.

However Government may claim to have made some contribution towards the cost of the new organ, for the Church Committee was permitted to sell the old one privately to Mr. Walter Philips for the sum of Rs. 300 and put the money to the organ fund. The old organist Mr. Seymour Dove, who was organist for about 30 years at St. John's and had studied under Sullivan and Stainer in the dim days of long ago when those worthies were professors at the National Training College of Music in London, regretted the parting with his old friend, although he had worked very hard to raise funds for the new. He said, "The old organ was often heard at the Military Parade Service to advantage, accompanying the Regimental Band that happened to be stationed in Colaba at the time, and that quite a number of civilians made it a rule to drive from the Fort to attend these services, especially during the time that the Royal Irish Rifles were located there, and the 47th North Lancashire Regiment, the K. S. L. Infantry, the Dublin Fusiliers, the K. O. York Light Infantry, The Middlesex Regiment, The Oxford Light Infantry, the Norfolk Regiment, the Cheshire Regiment and others."

One who knew him at the time said "To hear him accompanying the service at the Church was a liberal education in the possibilities of the English Liturgy when a master of the craft occupies the organ bench. His accompaniments to the psalms and hymns showed him to be a faithful follower of

was dripping with water and pools appeared everywhere. The roof was soon attended to and Captain Kettle also lost no time, but it meant tenderly drying every little part, repairing and replacing each piece of delicate mechanism.

This was not the only occasion when Mr. J. P. Thornber came to the rescue. He was a Lancashire Mill Manager in Bombay and still appears frequently on the spot to see how things are going on. He voluntarily looked after the organ over a period of many years, keeping it in repair at his own charge. He was indeed a good friend not only to this organ, but to those of Byculla, Parel, Girgaum and others. Very few officers and civilians ever knew how much work this generous hearted man undertook and excellently executed, for he always refused to allow his name to appear in print. His labours of love saved the Church more money than can possibly be estimated.

PART II.

CHAPTER I.

Memorials. Added 1865.

Apart from the building of the Church with its tower and spire which was not complete till 1865, one of the most difficult tasks had also to be undertaken. It was necessary to collect the names of the officers, noncommissioned officers and men of the various regiments to be recorded on the mural tablets. The Chaplain on Dec: 24th. 1862 had written a letter to the Deputy Adjutant General of the Army, Poona asking for a list of officers who fell and regiments which were engaged. "I am instructed to inform you" came the reply, "that there is no record in this department of the officers of the Bombay Army who fell in the Campaigns of Sind and Afghanistan." The regimental papers then became the one hope. But many of those regiments were in England or the Colonies and much ink had to be spilled before those names were in the Chaplain's possession. However, by 1865, 50 tablets had been placed in the Chancel containing 120 names of officers who died in the Afghan Wars of 1838-43.

1st Afghan War Memorials, 1838-43.

As you enter the Church you see a large white marble slab set in the wall near the Font with the following inscription :-

"This Church was built in memory of the officers whose names are written on the wall of the Chancel, and of the non-commissioned Officers and Private Soldiers, too many to be so recorded, who fell, mindful of their duty, by sickness or by the sword in the Campaigns of Sind and Afghanistan

A.D. 1838-1843."

The same inscription in large letters $3\frac{1}{2}$ inches high is engraved in white marble running underneath the mural panels set within the arches on both sides of the Chancel, in three sets of arches, five spaces in each arch.

NAMES OF OFFICERS

ON THE

Panels in the Chancel.

The number in column 4 is an imaginary number arrived at by counting the panels in the Chancel from left to right, starting with the top row on the organ side and going round both sides before continuing in the same way with the bottom row.

Panels which are without a tablet are ignored in the numbering.

NAME	RANK	UNIT	PANEL No.
Aitken. J. L.	Lieut:	III Light Cavalry.	2
Alexander. R. H. "	"	V. Regt: N. I.	23
Anderson. P. C.	Major.	LXIV. Regt: N. I.	12
Anstruther. A. J.	Captain.	LIV. Regt: N. I.	15
Anquetil, T. J.	Lt.-Col:	XLII. Regt: N. I.	46
Apthorp. F., K.I.C.	Major.	XX. Regt: N.I.	45
Armstrong. R.	Lieut:	XL. Foot.	36
Arnold. R.	Lt.-Col:	XVI. Lancers.	7
Baines. G.	Asstt:Surg.	Med: Establishment.	43
Balfour. W.	" "	XLIV. Foot.	38
Baxter. A.T.C.	" "	Artillery.	I
Baynes. E. J.	2nd. Lieut.	"	41
Bazett. J. S.	Lieut:	V. Light Cavalry	27
Beaufort. S.	Engign.	XLII. Regt. N. I.	46
Bedingfield. J. G.	Captain.	XLI. Regt. of Foot.	10
Bell. T.	Captain.	II. Regt: N.I.Gren:	25
Bellow. H. W.	Major.	LVI. Regt: N.I.	13
Billamore. T. R.	"	I. Regt: N.I. Gren:	3
Bird. W.	Lieut:	XXIII. Regt: N.I.	40
Blair. E. M.	Captain	V. Light Cavalry.	28
Bott. J.	Captain	V. Light Cavalry.	28
Bourchier. D.	Ensign	XXV. Regt: N. I.	5
Bourke. T.	Pat-master	XLIV. Foot.	38
Brickwell. T.	Asstt: Surg:	XX. Regt: N. I.	45
Broadfoot. J. S.	Lieut:	Engineers.	30

NAME	RANK	UNIT	PANEL No.
Broadfoot. W.	Lieut:	I. Europeans.	48
Brooke. C.	Lieut:	XXII. Regt: N. I.	45
Brooke. P. L.	Cornet	1st. Light Cavalry.	44
Brown. J.	Ensign	XXV. Regt: N. I.	5
Bryce. A.	Asstt:Surg:	Artillery.	49
Buist. G.	Lieut:	X. Light Cavalry.	26
Burkinyoung. F. W.	Captain.	V. Regt: N. I.	24
Burnett. R. Lee.	Captain.	LIV. Regt: N. I.	15
Burnes. A.Sir K.C.B.	Lt.-Col:	XXI. Regt: N. I.	4
Burnes. C.	Lieut:	XVII. Regt: N. I.	42
Burr. F.	Lieut:	XXI. Regt: N. I.	4
Campbell. E. C.	Lieut:	1st. Light Cavalry.	44
Cardew. E. R.	Asstt:Sur.	XXVII. Regt: N. I.	21
Carlyon. C.	Lieut :	XXXVII. Regt: N.I.	18
Chadwick. D. D.	Lieut:	VIII. Regt: N. I.	42
Chalmers. J.W.C.	Lieut:	XLIII. Regt: N.I.	21
Chambers. R. E.	Lt.-Col :	V. Light Cavalry.	28
Champion. W.	Lieut:	XLVII. Regt: N. I.	16
Christie. A.	Lieut.	Artillery.	29
Clarke. W. H.	Lieut:	II. Regt: N.I. Gren:	43
Codrington. C.	Captain	XLIX. Regt: N.I.	47
Collins. T.	Captain	XLIV. Foot.	37
Collinson. W.C.P.	Lieut:	XXXVII. Regt: N.I.	18
Collyer. F.	Lieut:	V. Light Cavalry.	27
Cooke. J.	Major.	Artillery.	41
Cookson. W.	Lieut:	VII. Light Cavalry.	48
Connelly. A.	Captain	VI. Light Cavalry.	26
Conolly. E. B.	Captain.	VI. Light Cavalry.	26
Connolly. T. B.	Lieut:	XX. Regt: N. I.	22
Corrie. A.A.L.	Captain	LIV. Regt. N. I.	15
Corry. S. H.	Lieut:	XVII. Foot.	34
Cravatt. T.	Lieut:	II. Queens.	33
Creed. R.	1st. Lieut.	Artillery.	1
Crispin. G. C.	Lieut:	II. Light Cavalry.	49
Cuerton. C. F.	Lieut:	XXI. Regt: N. I.	4
Cumberland. E. S.	Lieut:	XLIV. Foot.	37
Cunninghame. G.W.	Lieut:	LIV. Regt: 1	

NAME	RANK	UNIT	PANEL No.
Cummings. J. S.	Lieut:	IX. Foot.	33
Dalzell. S. J.	Ensign	VIII. Regt: N. I.	42
Davidson. R. D.	Asst.Surg.	Artillery.	49
Davis. T.	Lieut.	XXVII. Regt: N. I.	21
Dennie. W. R.	Captain.	XLIV. Foot.	37
Dias. A.E.C.	Lieut:	V. Regt: N. I.	23
Doggin. W. R.	Captain	XLIV. Foot.	37
Douglas. J. D.	Captain	LIII. Regt: N. I.	16
Duff. W.	Super: Sur.	Med: Establishment.	11
Duffin. A.	Lt.-Col:	II. Light Cavalry.	49
Elphinstone. W. K.	Major	Commanding in	
	General	Afghanistan.	31
Ennis. E. M.	Captain	XXI. Regt: N. I.	4
Erskine. D.	1st. Lieut.	Artillery.	1
Evans. T. S.	Lieut.	XLI. Regt: of Foot	10
Ewart. W.	Major	CIV. Regt: N.I.	15
Falconer. W.	Lieut:	II. Regt. N.I. Gren.	43
Fisher. A.	Cornet	III. K. O. Light	
		Dragons	32
Forbes. F., M.D.	Asstt.		
	Surgn.	Med: Establishment	43
Fortye. F. J. C.	Lieut.	XLIV. Foot.	38
Fothergill. G.	Captain	XIII. Regt. of Foot	8
Franklin. H.	Lieut:	II. Regt: N. I. Gren.	43
Frere. R. E.	Lieut:	XIII. Regt. of Foot.	9
Fyers. F. C.	Lieut :	IV. Q.O. Light	
		Dragons.	6
Galloway. J. J.	Cornet	II. Light Cavalry.	49
Garrett. G.	Captain	VII. Light Cavalry.	48
Gibbons. T. B.	Lieut :	XLIV. Foot.	39
Golding. G. W.	Lieut :	II. Europeans.	25
Gordon. J. W.	Ensign	XXXVII. Regt: N.I.	17
Gould. W. B.	Captain	XLII. Regt: N.I.	46
Grant. G. M.	Asstt.Sur.	Med: Establishment	4
Grant. W.	Captain	XXVII. Regt: N. I.	21
Gray. A. W.	Ensign	XLIV. Foot.	38
Green. C. A.	Lieut:	Artillery.	29

NAME	RANK	UNIT	PANEL No.
Hackett. W.	Captain	XVII. Foot.	34
Haig. C. W.	Captain	V. Regt. N. I.	24
Halahan. R. R.	Q. Master	XLIV. Foot.	38
Halketh. H.	Lieut.	II. Queens.	33
Hallaran. T. H.	Asstt. Sur.	Artillery.	41
Hallawell. E. D.	Ensign	VI. Regt: N. I.	44
Hamilton. A., M.D.	Surgeon	XVII. Foot.	34
Hammersly. W. F.	Lieut:	XLI. Regt: N.I.	17
Hamilton. P. S.	Captain	V. Light Cavalry.	28
Hand. A.	Captain	II. Regt. N.I. Gren:	43
Harcourt. J.	Surgeon	XLIV. Foot.	38
Hardyman. L. H.	Lieut.	V. Light Cavalry.	27
Harpur. E. T.	Surgeon	V. Light Cavalry.	27
Hart. S.	Major	XLIII. Regt: N.I.	21
Harrison. J. H.	Asstt. Sur.	Med: Establishment	5
Hawtrey. F. H.	Lieut:	XXXVII. Regt: N.I.	17
Hay. E.	Captain	XXXV. Regt. N. I.	16
Hay. J.	Captain	XXXV. Regt: N.I.	16
Heighington. A. C.	Captain	I. Regt. N.I. Gren.	3
Hellet. W.	Asstt. Sur.	Med: Establishment	5
Herring. J. C. I.	Lt.-Col.	XXXVII. Regt. N.I.	18
Hessing. C.	Ensign	XLI. Regt. of Foot.	10
Hibbert. W. E. M. D.	Asstt. Sur.	II. Queens.	33
Hicks. Robert. H.	Lieut.	I. Europeans.	48
Hilton. W.	Captain	XVI. Lancers.	7
Hobhouse. J. B.	Lieut.	XIII. Regt. of Foot.	9
Hodgson. C. C.	Ensign	I. Regt. N.I. Gren.	3
Hogg. A.	Lieut.	XLIV. Foot.	37
Hoppe. J.	Captain	XVI. Regt. N.I.	47
Horne. W. G.	Lieut:	LV. Regt: N.I.	16
Hopkins. P.	Captain	XXVII. Regt. N.I.	21
Horsburgh. C. B.	Lieut.	V. Regt: N. I.	23
Hunt. M. P.	Lieut.	II. Regt. N.I. Gren.	43
Inglis. R.	Lieut:	XXXVII. Regt. N.I.	17
Inverarity. D.	Lieut.	XVI. Lancers.	7
Irwin. W.	Ensign	XL. Foot.	36
Jackson. W. H.	Major	XII. Regt: N.I.	12

NAME	RANK	UNIT	PANEL No.
Jacob. W.	Surgeon	Med: Establishment.	11
Jacob. W.	Surgeon	XXXVIII. Regt. N.I.	46
Janvrin. T. F.	Lieut.	IV. Q.O. Light Dragons.	6
Jenkins. C. H.	Lieut.	XXXV. Regt. N.I.	19
Jones. W.	Captain	XX. Regt: N.I.	45
Keith. H. D.	Captain	II. Queens.	33
Keith. J.	Colonel	VII. Regt: N.I.	3
Kershaw. T.	Captain	XIII. Regt. of Foot	8
King. E.	Lieut:	XIII. Regt: of Foot	9
Kirby. I.A.	Captain	LIV. Regt: N.I.	15
Koe. H.	Asstt. Sur.	Artillery	49
Laing. H.	Lieut.	XXVII. Regt: N.I.	21
Leighton. T. R.	Captain	XLIV. Foot.	37
Le Geyt. R. C.	Lieut.	1st. Light Cavalry	44
Lewis. R.	Captain	XXII. Regt: N.I.	45
Lewis. R.	Captain	XXII. Regt: N.I.	22
Liddell. J.	Major.	1st. Light Cavalry	44
Liddell. R.	Ensign	VI. Regt. N.I.	44
Lindsay. R. A.	Ensign	XL. Foot.	36
Lock. J. B.	Captain	V. Regt: N. I.	24
Lodge. C.	Lieut.	XXV. Regt: N.I.	5
Lord. P.	Asstt. Sur.	Med. Establishment	4
Loveday. W.	Lieut:	XXXVII. Regt: N.I.	18
Lumsden. D.	Lieut.	XXVII. Regt: N.I.	21
Macartney. A.C.	Lieut:	XXXVIII. Regt: N.I.	40
Machintosh. W.	Captain	V. Regt. N.I.	24
Mackay. J. J.	Lieut:	XXXII. Regt: N.I.	20
Mackenzie. A. Bart: Sir	Captain	XLVIII. Regt: N.I.	16
Mackrell. T.	Lt.-Col.	XLIV. Foot.	37
Magnay. A. J.	Ensign	XL. Foot.	36
Macleod. D.	Lieut:	LXXIV. Regt: N.I.	12
Macleod. G.	Lieut:	Engineers.	41
Macnaghton. W. H.		At Court of Shsh	
Bart: Sir.	Envoy	Soojah.	50
Marshall. G. C.	Captain	XXXI. Foot.	35
Marshall. J.	Captain	LXI. Regt: N.I.	13

NAME	RANK	UNIT	PANEL NG.
Mathias. J.	Captain	XXXIII. Regt: N.I.	19
Maule. R.	Lieut:	Artillery.	29
May. W.	Captain	XLI. Regt. of Foot.	10
McCrea. R. B.	Captain	XLIV. Regt: of Foot	37
McIlveen. D.	Lieut:	XXXI. Foot.	35
McL. Tew. J.	Captain	XXII. Foot.	34
Meade. R. N.	Captain	XII. Regt: N.I.	42
Meik. J.	Captain	XXXI. Regt: N.I.	20
Metcalf. F.R., M.D.	Asstt-Sur.	V. Light Cavalry.	27
Miles. R. M.	Captain	V. Regt: N. I.	24
Minster. H. P.	Asstt. Sur.	XLI. Regt. of Foot	10
Moore. E. F.	Cornet	III. Light Cavalry	2
Moore. R. R.	Lieut:	I. Regt: N.I. Grenadiers	3
Morrison. W.	Lieut:	LIV. Regt: N.I.	14
Nicholl. T.	Captain	Artillery	29
Nicholson. A. J.	Ensign	XXX. Regt: N.I.	47
Nixon. T. A.	Lieut:	II. Queens.	33
Nugent. G.	Captain	LXVI. Regt: N.I.	12
Ogle. B.N.	Captain	IV. iQ. O. Light Dragons.	6
Oliphant. J. S.	Lieut:	II. Regt: N. I. Gren:	43
Oliver. T. S.	Lt.-Col:	V. Regt: N. I.	24
Palmer. N.	Captain	LIV. Regt: N.I.	15
Paton. J.	Major	LVIII. Regt: N.I.	13
Pattenson. T. F.	Lieut:	II. Regt: N.I. Gren:	25
Pender. T.	Lieut:	XXXI. Foot.	35
Phillips. C.	Quarter Master	XL. Foot.	36
Pigou. R.	Lieut:	Engineers.	30
Pollard. W. E.	Asstt:Sur.	Med: Establishment	11
Pottenger. A. D.	Lieut:	V. Regt: N. I.	23
Pottinger. J.	Lieut:	LIV. Regt: N.I.	14
Powell. K.K.	Lt.-Col:	XL. Foot.	36
Primrose. W.M.D.	Asstt: Sur.	XLIV. Foot.	38
Raban. R.	Captain	XLVIII. Regt. N.I.	16
Raban. W. C.	Lieut.	XLIV. Foot.	38

NAME	RANK	UNIT	PANEL No.
Rabenach. C. C.	Captain	XXV. Regt: N.I.	5
Ramsay. D.	Lieut:	XXXVII. Regt:N.I.	18
Rattray. C.	Lieut.	XX. Regt. N. I.	22
Ravenscroft. G. S.	Lieut.	III. Light Cavalry	2
Reeves. G. O.	Captain	III. Light Cavalry.	2
Reveley. H. E.	Lieut.	II. Regt. N.I.Gren.	43
Rind. J. N.	Captain	XXXVII. Regt.N.I.	18
Roberts. R.	Major	Artillery	49
Rooke. C.	Lieut.	XXII. Regt: N.I.	22
Rose. A.	Lieut.	LIV. Regt: N. I.	14
Salisbury. E. W.	Ensign	I. Europeans.	48
Sayers. H. K.	Lieut:	XXXI. Foot.	35
Scott. J.P.C.	Lieut:	XIII. Regt: of Foot	9
Scott. W. B.	Major	XLIV. Foot.	37
Shaw. C.	Major.	XXXI. Foot.	35
Shaw. D.	Captain	LIV. Regt: N. I.	15
Shaw. J.	Lieut:	II. Regt: N.I. Gren	25
Shrubrick. W. H.	Lieut :	XXV. Regt: N.I.	5
Skinner. J.	Captain	LXI. Regt. N.I.	13
Skinner. T., C.B.	Lt.-Col.	XXXI. Foot.	35
Smith. J. C.	2nd Lieut	Artillery.	1
Sparke. E. W.	Lieut.	II. Queens.	33
St. George. J.	Ensign	XXXVII. Regt:N.I.	17
Steer. W. W.	Lieut.	XXXVII. Regt.N.I.	18
Stevenson. T., C.B.	Lt.-Col:	Artillery.	41
Stewart. C.	Lieut:	Artillery.	29
Stoddart. C.	Lt.-Col:	Unattached.	39
Sturt. J. J. D.	Lieut:	Engineers.	30
Swayne. S.	Major	V. Regt: N. I.	24
Swayne. T.	Captain	XLIV. Foot.	37
Sutherland. W.	Captain	XIII. Regt: of Foot	8
Teasdale. H. C.	Major	XXV. Regt: N.I.	5
Terry. W.	1st.Lieut.	Artillery.	1
Thain. W.	Major.	XXI. Foot.	34
Thompson. J.	Lt.-Col.	XXXI. Regt. N.I.	20
Timings. H.	Captain	Artillery.	29
Tombs. W. H.	Lieut:	V. Regt: N. I.	23

NAME	RANK	UNIT	PANEL No.
Trevor. R. S.	Captain	III. Light Cavalry.	28
Tritton. R. B.	Lieut:	XXXI. Foot.	35
Valiant. H. F.	Lieut:	XL. Foot.	36
Vanrennen. E. D.	Lieut:	XXXVII. Regt. N.I.	17
Wade. F. N.	Lieut.	XLIV. Foot.	37
Walker. T.	Captain	I. Regt: N. I.	47
Walker.	Surgeon	XLII. Regt: N.I.	46
Warren. R. H.	Lieut:	V. Regt: N. I.	23
Weaver. H.	Lieut.	LIV. Regt: N. I.	14
Webster. A.	Captain	XLIII. Regt: N.I.	21
Welland. E.	1st. Lieut.	Artillery.	1
Westmacott. E.	Captain	XXXVII. Regt: N.I.	18
Wetherall. J.	Captain	XLI. Regt: of Foot.	10
Wheeler	Lieut:	Shah Soojahs Army	11
White. J.	Lieut-:	III. K.O. Light Dra.	32
White. W. G.	Lieut.	XLIV. Foot.	37
Williams. A.	Ensign	II. Regt. N.I. Gren.	43
Willis. J. T.	Vet Surgn.	V. Light Cavalry.	27
Windsor. C.	Captain	LIII. Regt: N. I.	16
Wilson. A.	Captain	LXIV. Regt. N. I.	12
Wilson. P. P.	Lt.-Col:	III. Light Cavalry.	2
Wood. E.	Lieut:	XII. Regt: N. I.	42
Woodburn. J.	Captain	XLIV. Regt: N.I.	48
Wyndham. C.	Captain	XXXV. Regt. N.I.	19

THE LECTERN.

The Lecturn is a very fine Brass Eagle standing on a brass base and 5 feet high. No inscription concerning it is now discoverable. It arrived on May 2nd. 1865.

The Litany Stool was a gift from the Royal Welsh Fusiliers in 1869.

CHAPTER II.

WAR MEMORIALS.

Added 1882.

A Memorial Church to the Mutiny Victims had been completed at Cawnpore by 1880, but up to that time the noble monument to those who fell in the Afghan Wars of forty years before, still remained incomplete although up to 1865, Rs. 3,000 had been spent on the monumental tablets in the Memorial Church at Colaba. The Rev: C. F. H. Johnston, who was Chaplain of Colaba at this time and afterwards Archeacon, decided to make this fact known, as well as the recent intention of the Committee to widen the memorial scheme so as to include also the names of those who gave their lives in the war of 1879-81. It was largely through his zeal, when he was on leave in England in 1880, that he enlisted the help of Sir William Merewether and Mr. Fitzgerald, Political A.D.C. to the Secretary of State for India in the initial stages of this fresh appeal in England.

The Committee in India included among others Lt.-Col. B. H. Pottinger R. A. Officiating Quarter Master General, (a road has been named in his memory in Poona), and J. R. Duxbury Esqr: a Trustee of the Church, who has given his name to the lane in which the Chaplain's Bungalow is now situated.

The project was warmly supported by many persons of position and influence connected with India both before and at that time. Unfortunately Sir W. Merewether who had undertaken the work of keeping the appeal before people at home died in October 1880 just as Mr. Johnston had to return from leave. It will be recalled that a street near Apollo Bunder bears the name of Merewether in his memory and that previously, in 1876, when he was in the Royal Engineers at Bombay he did a lot of work for the Church in framing estimates for wire gauze for the doors and windows, in adding wooden venetian windows to keep out the glare and supplying stained glass clerestory windows. Originally the appeal was intended to include memorials to all who fell in the war of 1879-81, but when it became known

that the Bishop of Lahore was raising funds for the completion of his Cathedral as a memorial to the officers and men who belonged to that part of India, it was thought well to dedicate the work at Colaba to the memory of the Bombay Army alone, the idea had the approval and support of His Excellency the Governor and His Excellency the Commander-in-Chief. The Bombay and Lahore proposals were, therefore, cognate, and in no sense rival schemes.

Government, in accordance with the traditional practice of giving assistance in the building of places of worship, had helped towards the building of the Church, but no such help could be expected towards the proposed memorials. Nor was such help desirable. It was hoped that the money for the whole work would be provided by those who from relationship or patriotism resolved to have a permanent and worthy record of the soldiers who had fallen by sword or disease.

The designing of the memorials was undertaken by W. Butterfield Esqr, of London, one of the most celebrated ecclesiastical architects of his day, who designed the details to be in keeping with the architecture of the Church, and superintended the execution of them in England. The original promoters had decided "that monumental sculpture should be altogether prohibited and that the prohibition should be secured by the terms of the Deed of Consecration." The way this was done is shown in the chapter on the Consecration Deed.

THE GENERAL MEMORIAL ABOVE THE PRINCIPAL ENTRANCE.

The General memorial, completed in July 1883, consists of an arcade of nine arches of Bath stone with red Aberdeen granite columns, and nine polished white marble panels between the pillars, recording the names of fifty-eight officers who died during the war. Along the top of the panels are red and grey marble (quatrefoil) inlays, and the heads of the arches consist of Minton's unglazed red tiles with carved stone bosses. This is most suitably placed in

space immediately above the principal entrance. The tablets arrived by H. M. S. Wye in April 1883.

The names of the officers on the nine panels are as follows :—

<p>(1) Staff</p> <p>Brigadier-General H. F. Brooke.</p> <p>Brigadier-General H. H. Henderson.</p> <p>Commissariat Dept: Lieut-Colonel A. M. Shewell.</p> <p>Major T. W. Sanders.</p>	<p>(2) Royal Artillery</p> <p>Major G. F. Blackwood.</p> <p>Capt: J. C. Robson. „ W. Law.</p> <p>Lieut: E. G. Osborne. „ H. Maclaine. „ D. Radcliffe.</p> <p>Royal Engineers</p> <p>Capt: G. M. Cruickshank.</p> <p>Lieut: T. R. Henn.</p>
<p>(3)</p> <p>2nd Battalion 7th. Royal Fusiliers.</p> <p>Lt.-Colonel A.G. Daubeny.</p> <p>Major T. Vandeleur.</p> <p>Lieut: H. J. Dive.</p> <p>2/Lieut: F.P.F. Wood. „ E. S. Marsh.</p> <p>2nd Battalion 11th. Foot.</p> <p>Lieut: W. H. Bishop. Paymaster A. A. Weigall.</p>	<p>(4)</p> <p>66th. Regiment.</p> <p>Lt.-Colonel J. Galbraith.</p> <p>Major C. V. Cliver.</p> <p>Captain G. G. Garratt. „ F. J. Cullen. „ W. H. McMath. „ W. Roberts. „ R. T. Chute.</p> <p>2/Lieut: A. Honywood. „ W. R. Olivey. „ H. J. O. Barr.</p>

(5)	(6)
<p>78th. Highlanders.</p> <p>Captain T. A. B. Sargent.</p> <p>Poona Horse</p> <p>Lt.-Colonel R. G. T. Stevenson.</p> <p>3rd. Bombay Cavalry</p> <p>Lieut: W. C. Owen.</p> <p>3rd. Sind Horse.</p> <p>Major W. Reynolds.</p>	<p>1st. Grenadiers, N.I.</p> <p>Lieut: C. W. Hinde. " C. G. Whitbey. " F. Whittuck.</p> <p>4th. Bombay Rifles</p> <p>Lt.-Colonel G. B. Grispin.</p> <p>5th Native Light Infantry</p> <p>Captain P. Heath.</p> <p>8th. Native Infantry</p> <p>Lt.-Colonel L. G. Brown.</p>
(7)	(8)
<p>10th Native Light Infantry.</p> <p>Lieut: W. S. Widdicombe.</p> <p>13th Native Infantry</p> <p>Lieut: C. B. Down.</p> <p>19th Native Infantry</p> <p>Major R. J. Le P. Trench. Major S. J. Waudby. Lieut: F. C. Stayne.</p> <p>21st Native Infantry</p> <p>Captain J. Becke.</p>	<p>23rd Native light Infantry Surgeon Major J. Simpson.</p> <p>28th Native Infantry</p> <p>Lt.-Col. W. H. Newport.</p> <p>29th Native Infantry</p> <p>Lt.-Colonel G. Nicholetts. Lieut.-J. F. M. Campbell. Surgeon Major E. Morton.</p>

(9)

30th Native Infantry
Captain H. F. Smith.

„ C. F. Baugh.

Lieut: W. N. Justice.

„ D. Cole.

Indian Medical Dept:

Surgeon B. L. Dutt.

Veterinary Dept:

Vet Surgn: W. F. Blanshard

„ „ F.F.C. Constant.

Along the plinth at the bottom runs the inscription :—

“To the Glory of God, and in memory of the officers whose names are written above, and the noncommissioned officers and men of the Bombay Army who died in the Afghan War, A.D. 1879-1881.”

CHAPTER III.

SPECIAL MEMORIALS

1880—1881.

The 19th. Regiment N.I.

The Memorial of the 19th. Regiment Bombay Native Infantry which arrived from England on May 26th. 1882 consists of tile-mosaic work in the three arches behind the Altar, the bareness of which up to 1880 had struck the eye somewhat unpleasantly. The designs of the work were considered at the time to be in excellent keeping with the style of the Church. Commencing at the floor with a geometrical pattern, the design is continued in flowers until a shaded piece reaches the Memorial slabs. In the centre arch, which is wider than the other two, the monogram I.H.S. occupies the middle of the foliage part. The upper part of the side arches contains a star in circular frame on a ground-work in keeping with the rest, the central arch having a cross and two stars; the wall above the arches, as far as the string-course below the great window, has been faced out with cut stone, and this gives an additional finish to a work which was considered a valuable architectural improvement to the Church. The inscription on white marble tablets runs across the arches at the level of the capitals of the columns, and is as follows:—

To the Glory of God, and in memory of Major Richard John Le Poer Trench, 19th. Regiment, Bombay Native Infantry;

Also in memory of Major Sidney James Waudby, 19th. Regiment, Bombay Native Infantry;

Also in memory of Lieut. Francis Charles Stayner, 19th. Regiment, Bombay Native Infantry;

Killed in action in the Afghan War A.D. 1880, Whilst gloriously leading on their men. Erected by brother Officers and friends.

THE REREDOS.

In front of the central wall-arch, half revealing and half covering it, is the special Memorial erected by the friends of thirteen officers, whose names are given in the inscription below. This monument forms the Reredos and is supported by a wall of cut Bath stone to a few inches above the Altar. A ledge of red granite forms the super-altar. In the centre is a white cross of Sicilian marble, three feet high, set in a cinquefoil arch, which shows the I.H.S. in the wall behind. This arch is flanked by two buttresses of red granite, terminating in gables. It is surmounted by diaper work in stone and a course of Sicilian marble and grey granite, and ends in a gable, whose finial is on a level with the point of the central arch in the wall behind. The sides of the reredos are of open stone work, supported on a plinth of Derbyshire fossil with buttresses similar to those of the centre. The open work consists of a foliated circle in a square, with a granite boss in the centre; above is a line of flowers under the battlements.

The careful combination of marble and granite throughout this work has a very happy effect, and forms a handsome superstructure to the Altar and marble platform below.

Along the back of the reredos runs a white marble slab bearing the inscription.

To the Glory of God and in memory of Brigadier-General H. F. Brooke; Lieutenant-Colonel J. Galbraith and Captain E. S. Garrett, 66th Regiment; Lieutenant-Colonel R. G. T. Stevenson, Poona Horse; Lieutenant W. C. Owen, 3rd Bombay Cavalry; Lieutenant C. W. Hinde, Lieutenant C. G. Whifby and Lieutenant F. Whittuck, 1st Grenadiers Native Infantry; Lieutenant-Colonel G. B. Crispin, 4th Rifles Native Infantry; Lieutenant-Colonel L. G. Brown, 8th Native Infantry; Lieutenant C. B. Down, 13th Native Infantry; Surgeon-Major J. Simpson, 23rd Native Light Infantry; Lieutenant-Colonel W. H. Newport, 28th Native Infantry; who died in the Afghan War, A.D. 1880-1881.

As evidence of the esteem in which the men of the Poona Horse Depot held Colonel Stevenson it may be recorded that this Regiment's contribution consisted of the greater part of small subscription from native officers, sowars and pensioners, 74 in number. No doubt the contribution from the other regiments of the Bombay Army would show the existence of a similar relationship, Colonel Stevenson died at Quetta, as also did Lt.-C. B. Down, mentioned above. Others who died at Quetta are Brigadier-General H. H. Henderson, Lt. D. Radcliffe, R. A. and Surgeon B. L. Dutt. I.M.D.

THE ALTAR.

The Altar table is of walnut and wainscot, very simply carved, with tracery panels, chiefly quatrefoils, and bears a brass plate with the inscription:—

To the Glory of God, and in memory of Lieutenant-Colonel A. G. Daubeny, 2nd Battalion 7th Royal Fusiliers, and Captain W. Roberts, 66th Regiment, who died in the Afghan War, A.D. 1880.

The new memorial Altar was used for the first time on 16th September 1882. In 1931, when the Venerable H. Martindale was Chaplain of Colaba, the Altar was gilded and the painting of a lamb added to the centre panel. Curtains were also hung on the wall behind the Altar to hide partially the mosaic work thought then so out of keeping with the rest of the Chancel, and to show up the Altar to the best advantage.

THE ALTAR PLATFORM.

The Altar table stands on an exquisite piece of marble work; the border is of white marble, the part beneath the Altar of Derbyshire fossil marble, and the part in front of the Altar is composed of the richest of coloured marbles, white, yellow, red, brown, grey, and black.

This is a memorial of the Brethren of the Guild of the Holy Standard who died in the war; the inscription is on white

CHAPTER IV.

THE SANCTUARY FLOOR.

The sanctuary floor within the communion rails consists of white marble squares placed diagonally, each square being surrounded by a double border of black and grey marble, the corners of the squares being cut so as to allow of the insertion of small black marble squares within the spaces thus made. The work being carried out with flawless marble and of a pleasing design and tastful colouring provides a beautiful effect. The floor was given in 1882 in memory of the four officers whose tablets consisting of larger white marble squares appear just within the Altar rails continuing the design of the floor. Beginning from the left, the inscriptions are as follows :—

To the Glory of God
and
in loving remembrance
of
William Napier Justice
Lieutenant Bombay Staff Corps
who fell at Maiwand
27th July 1880
aged 22 years and 6 months.
H.A.J.——I.C.J.
L.C.M.
L.M.J.——E.I.M.J.

In memory of
Henry Francis Brooke
Late Adjutant General
of the Bombay Army,
who was appointed to the command
of the Second Infantry Brigade
at Candahar in March, 1880
and fell during the sortie
against Deh Khoja

on the 16th of August, 1880,
 while nobly endeavouring
 to save the life of
 Captain G. M. Cruickshank. R. E.
 a wounded comrade.

In loved memory of
 Major Sir
 Pierre Louis Napoleon Cavagnari
 K.C.B., C.S.I., B.S.C.
 Political Officer with
 The British Troops in Afghanistan
 and Envoy to the Court of Kabul
 He Fell
 with the members of His Escort
 whilst Gallantly Defending
 the Residency at Kabul
 against overwhelming numbers
 3rd September, 1879
 aged 37.

MEMORIAL TO THE FOUNDER OF THE CHURCH

In the centre of the above four inscriptions and placed just within the Altar Rails is a beautiful brass cross, the ornamental design of which is picked out with red, light-blue and black enamel. The brass is set in a large black marble slab 5 feet long and $2\frac{3}{4}$ feet broad. The base of the cross rises from three brass steps which themselves spring from a brass space with a coat of arms on its left and sufficient room for the following inscription :—

In memoriam Vevdi Georgii Pigott
 A.M. Hugusce Ecclesiae Codditoris
 Obdormivit in Jesu 24 to Feb ii: A.D.
 1850. Angliam Repetens sub undis
 sepultus. AETATIS 45.

(In memory of Rev: George Pigott M.A. founder of this Church who fell asleep in Jesus, 24th Feb: A.D. 1850, while returning to England and was buried at sea. Aged 45.)

THE CHANCEL SCREEN.

Added 1903.

The Chancel screen is a beautiful specimen of wrought iron and marble work in memory of 12 soldiers. It is 3 feet 3 inches high with double gates. It is painted white, with the petals and flowers picked out in green and red.

The inscription is found below the step into the chancel and runs as follows :—

This iron screen was erected by the officers, N. Co's and Men of 36th Coy R. G. A. (late 26th E. D. R. G. A.) To the GLORY OF GOD and in memory of the following who died in India during 1894-1902. Corporals C. Royce, and W. G. Mitchell, Bombadier J. M. Pullen, Trumpeters A. E. Martin and W. E. Jarvis, Gunners J. B. Davidson, J. J. Deane, A. Lewis, H. Garnham, F. Hodder and A. Chase. R.I.P.

Also Gunner R. Sayers who died at sea 28th November 1902.

LIST OF CHAPLAINS OF COLABA.

1816. Henry Davies.	18th August	to 2nd August 1817.
1817. A. Wade.	12th August	to 6th June 1820.
1820. Henry Davies.	7th June	to Dec. 1820.
1820. H. Jeffreys.	20th Dec.	to 2nd July 1821.
1821. D. Young.	24th July.	to 2nd Oct. 1822.
1822. George Martin.	3rd Oct.	to 6th Nov. 1822.
1822. J. Carr.	7th Nov.	to 4th Oct. 1823.
1823. No Chaplain.	4th Oct.	to 25th Dec. 1823.
1823. Edward Mainwaring	25th Dec.	to 15th August 1830
1830. Mr. Carr.	}	15th Augst to 10th July 1934.
Mr. Jeffreys.		
Mr. Webber.		
Mr. Young.		
1834. George Pigott.	13th July.	to 7th Dec. 1834.
1835. E. P. Williams.	15th Jan.	to 3rd Nov. 1838.
1838. Archdeacon Jeffreys	}	3rd Nov. to 27th July 1839.
Mr. Ward.		
Mr. Jackson.		
Mr. M. Davies.		
Mr. Hughes.		
1839. R. N. Keays.	25th August	to 20th Feb. 1840.
1840. George Pigott.	23rd Feb.	to 3rd Oct. 1842.
1842. Wm. Goodall.	12th Oct.	to 7th Jan. 1843.
1843. George Pigott.	16th Jan.	to 11th Nov. 1845.
1845. Mr. Jervis.	}	11th Nov. to 19th Nov. 1846.
Mr. Pemberton.		
Mr. Dinan.		
Mr. Goldstein.		
1846. George Pigott.	19th Nov.	to 22nd Nov. 1849.
1849. Philip Anderson.	23rd Nov.	to 5th Oct. 1856.
1856. Mr. Boys.	}	5th Oct. to 10th Oct. 1857.
Mr. Dinan.		
Mr. Cummins.		
Mr. Leigh Lye.		
1857. Philip Anderson.	10th Oct.	to 13th Dec. 1857. when he died.

List of Chaplains—(Contd.)

1929. H. Martindale.	7th Nov.	to 2nd June 1930.
1930. R. L. Wormald.	2nd June.	to 4th Oct. 1930.
1930. H. Martindale.	4th October	to 29th May 1931.
1931. R. L. Wormald.	29th May	to 10th Nov. 1932.
1932. H. Martindale. (Archdeacon)	10th Nov.	to 6th April 1933.
1933. H. Ball.	6th April	to 1st May 1933.
1933. A. J. Nix-Seaman.	1st May	to 29th May 1933.
1933. J. Barnes.	29th May	to 27th June 1933.
1933. J. A. Harding.	27th June	to 25th Aug. 1933.
1933. K. C. McPherson.	25th Aug.	to 4th Jan. 1934.
1934. V. F. Hambling.	4th Jan.	to 20th July. 1934.
1934. F. Cowburn.	20th July	to 24th October 1936
1936. A. J. Nix-Seaman. (Ag. Archdeacon).	24th Oct.	to 22nd April 1938.
1938. J. W. F. Ruddell	22nd April	to

Some Books Referred to.

- (1) "Bombay Gazetteer" Vol. XXVI.
(Bombay Town & Island Materials Parts I,II,III) 1894.
- (2) "English Factories", 1661-1664, & 1665-1667.
(The 5th Series is "Factories in Western India).
- (3) "Two Hundred Years of the S.P.G."
- (4) "History of India." (from date of the Flood)
by Denis Louis Cottineau de Kloguen.
- (5) "Bombay in the Days of Queen Anna."
The Hakluyt Society, Series II, Vol. LXXII.
- (6) "Bombay and Western India."
by James Douglas, 1893.
- (7) "Bombay and its Surroundings
or
Round about Bombay."
by James Douglas, 1886.
- (8) "Origin of Bombay", Da Cunha.
- (9) "The English in Western India"
by Rev. Philip Anderson (1816-1857).
- (10) "A True exact description of the most celebrated East
India Coasts of Malabar & Coromandel."
by Philip Baldaeus.
Translated from the Dutch and printed at
Amsterdam, 1672.
- (11). "A Voyage to Surat in the year 1689."
by Rev. J. Ovington.
- (12) "True account of the building and finishing the English
Church at Bombay in the East Indies."
By the Rev. Richard Cobbe.
- (13) "Oriental Annual",
by John Hobart Caunter.
- (14) "Peeps at the Far East" (1871)
by Dr. Norman Macleods.
- (15) "In Western India",
by J. M. Mitchell.
- (16) "Thirty-nine years in Bombay City",
by Father Elwin, (Mowbray & Co. 1913).
- (17) "The Bombay Education Society", (1815-1915).
A pamphlet by Rev. R. C. V. Hodge.
(Ahmednagar Mission Press).

BRITISH INFANTRY BATTALIONS IN COLABA FROM 1918.

January-December	1918	1st Bn. The South Staffordshire
January-November	1919	Regiment.
November-Decem.	1919	1st Bn. Kings Own Scottish
January-November	1929	Borderers.
November-Decem.	1920	1st Bn. The Kings Shropshire
January-December	1921	Light Infantry.
January-December	1922	
December	1922	1st Bn. The Royal Inniskilling
January-December	1923	Fusiliers.
January-February	1924	
February-December	1924	2nd Bn. The West Yorkshire
January-November	1925	Regiment.
November-Decem.	1925	1st Bn. The South Staffordshire
January-December	1926	Regiment.
January-December	1927	
December	1927	2nd Bn. The Royal Warwick-
January-December	1928	shire Regiment.
January-December	1929	
January-March	1930	
March-December	1930	1st Bn. The East Lancashire
January-December	1931	Regiment.
January-February	1932	
February-Decem-	1932	The Royal Irish Fusiliers.
January-November	1933	
November-Decem.	1933	2nd Bn. The Sherwood Foresters
January-October	1934	
October-December	1934	
January-December	1935	2nd Bn. The Durham Light
January-December	1936	Infantry.
January.	1937	
January-December	1937	1st Bn. The Cheshire Regiment

